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POETRY.

For the Churchman.

THE CHURCH OF ENGLAND.

"Manfully contend for her, because she is the Church, a true Church, a pure Church, a holy Church." DR. HOOK.

The ancient Church of England!
How gloriously she stands
Midst persecution's fierce assaults,
And error's leaguered bands!
A calm, undaunted front she wears,
Of confidence and strength,
Unmoved, though trouble's darkest hour
Hath come on her at length.

The pure old Church of England!
Christ's true, unsullied spouse,
Time-honored witness of the truth,
Shrine of unbroken vows!
Blest with the holiest memories
Of valiant men of God,
And martyred ones who honored her
With sufferings and blood.

The brave old Church of England!
Strong champion of the Lord,
For ages, wielding valiantly
The Spirit's two-edged sword!
Ever the foremost in the fight,
And latest in the field,
Contending nobly for the faith
She would not lose nor yield.

The free old Church of England!
That scorned the Papal sway,
And cast off Rome's supremacy
In Rome's most haughty day;
That firmly stood when error rolled
Its myriad waves around,
Where Christ had founded her at first,
On truth's unchanging ground.

The good old Church of England!
Within whose cloistered halls
So many gifted men have wrought
In learning's sacred toils—
O, how shall Christendom repay
The debt it owes, through them,
Who kept the faith, and guarded well
Truth's heavenly, priceless gem?

The holy Church of England!
Holy in name and deed!
High gratitude we owe to her,
And honor's purest meed;
In doctrine, rule and ordinance,
With holiness imbued,
And with the Spirit's seven-fold gifts
Of grace and strength endued.

The suffering Church of England!
The wronged and deeply tried;
The fierce opposer seeks her fall,
The scoffer mocks her pride;
The infidel insults her zeal,
Her patience, truth, and love—
Send down, O God! thine aiding grace
Upon her from above.

God bless the Church of England!
God help her, and defend!
And yet, from all her altars pure
May joyous songs ascend!
High anthems of deliverance,
Thanksgivings of meek praise,
For safety from the wicked ones,
And strength midst evil days.

From the Church of England Magazine.

THE LIFE OF THE REV. PHILIP SKELTON.

(Concluded.)

When Mr. Skelton had resided in London about six months, during which time he preached some of the sermons to be found in his published works, he returned to his curacy in Ireland; at which, however, it was not destined that he should remain much longer. The time of his promotion, long delayed, at length arrived. In the year 1750, a large living fell in the diocese of Clogher, and immediately Dr. Delany and another bishop waited on Bishop Clayton, urging him to promote Skelton to the vacant preferment. This he would not do; but made several removals, in order to station Skelton in the living of Pettigo, of inferior value to the one that had first become vacant, and situated in a wild part of the county of Donegal, among mountains, rocks, and heath. The parish is fifteen miles long and ten broad; of this he had the whole tithes, and had also a glebe of a hundred and fifty acres, situate in the county of Fermanagh. The tithe and glebe together did not, however, average two hundred pounds a year. He was not rigid in demanding his dues, or he might have scraped up a little more.

"His parishioners were sunk in profound ignorance. One could hardly have supposed, on viewing their manners, that they were born and bred in a Christian country. Yet many of them were nominally Protestants. Mr. Skelton declared that they scarce knew more of the Gospel than the Indians of America; so that, he said, he was a missionary sent to convert them to Christianity. Like others in a rude state, their chief study was to supply their natural wants and indulge their gross appetites. The most of them seemed ignorant of the use of books, which they thought very few applied to but for some bad purpose. Mr. Skelton assured me (writes Mr. Burdy) that soon after he came to Pettigo, he was reading one evening in his room by candlelight, with the window-shutters open, and heard many people whispering in the street at his window, which brought him to the door to see what was the matter, when he found a whole crowd of people listening and watching him; for it seems they thought he was a conjuror, he dealt so much in books. So true is the observation of Swift—

'Thus clowns on scholars as on wizards look,
And take a folio for a conjuring book.'

Such were the people whom he was appointed to instruct. To a benevolent clergyman like him it surely gave concern to see them in this state of ignorance and error. He had a wide field for improvement before him, and began to work immediately. He visited them from house to house; he instructed them late and early; he told them of Jesus Christ who died for their sins; whose name some of them had scarce heard of before. In his journeys through the parish he took down the children's names, desiring their parents to send them to church to be instructed in the catechism; and introduced the proof-catechism, such as he had already made use of at Monaghan. During the summer, while he was thus employed, he explained the catechism on Sundays before all the people, which served to edify both young and old. At this lecture or explanation he spent an hour and a half every Sunday the whole summer season. He gave the people this instead of a sermon, as it seemed to please them better, being delivered without notes, and also remarkably plain and instructive. He was thus, like Job, eyes to the blind, and feet to the lame. When he had reason to suppose that the grown-up people were tolerably acquainted with their duty, by means of his public and private lectures and admonitions, he locked the church-doors on a Sunday, when he had a large congregation, and examined them all to see what progress they had made under his care in religious knowledge. He would not intimate to them the day he intended to do this, well knowing if he did, that few or none of them would come. He thus endeavored to work upon their shame, which is often a more powerful motive with men than the dread of temporal or eternal evils. In time, by his extraordinary care, he brought these uncultivated people to believe in a God who made them, and a Saviour that redeemed them. Sir James Caldwell's residence being at the extremity of the parish, he preached once in the month, on Sunday, in his parlor, where he had a tolerable congregation, and used also to examine the people there in religion. He was once examining some persons of quality there, when one of them told him there were two Gods, and another three Gods, and so on; such was their ignorance. One of them, indeed, who had nothing to say, every question he was asked, made a genteel bow, in which he was better instructed than in religion."

It will be remembered that Mr. Skelton's father, when dying, enjoined his son Philip to study medicine. Though he preferred theology for his vocation, he did not neglect to comply with his parent's wish; for, both at Monaghan and in his present charge, he practised the healing art, and gave his people the medicines he had procured. Such gifts, joined with his advice, must have been highly valuable in so wild a district, where medical aid could not at once be reached. In dangerous cases he would send fourteen miles to Dr. Scott, to whom, for his trouble in attending his parishioners, he gave up the whole glebe of the parish of Pettigo, worth about forty pounds a year.

The bishop called upon him to preach the visitation sermon soon after he had come to the living. At first he was reluctant, because other clergymen, his seniors as incumbents, had not yet preached: his objections, however, having been overcome, he preached the sermon entitled the "Dignity of the Christian Ministry," considered to be "one of the best occasional sermons of this sort extant in our language."

The people of Pettigo were sadly addicted to the drinking of whiskey, especially at funerals, on which occasions, not unfrequently twenty gallons of strong spirit have been drunk. Many were killed at these meetings, either by fighting or by whiskey. Mr Skelton used every effort to break them off from this brutalizing habit. He prevailed on some to take an oath that they would not drink; and he preached against the practice a sermon entitled "Wo to the Drunkard," which is to be found in his works. But he produced little amendment in this particular, except that some of his own hearers probably were reclaimed from the gross excesses into which they had beeen carried. He strove also to limit the expenses of his people at christenings and marriages; for they usually spent all they could scrape together at these, and afterwards were nearly starving.

In 1757, a remarkable scarcity prevailed in Ireland; the effects of which were most severely felt in Pettigo. The exertions which Mr. Skelton made to find out and relieve the necessities of the sufferers were unremitting. He travelled through the country, that he might discover who were in want. When he entered into a wretched hovel, he would look into the meal-chest, and count the number of the children, that he might be a better judge of their necessities, which he lost no time in supplying. His tender-hearted zeal at this distressing season is beyond all praise: how deep it lay in his feelings will be understood by the following fact. When his money was nearly all spent, but he foresaw that the scarcity must continue many weeks more, he resolved to sell all his books, that he might relieve his parishioners with the sum they might produce. Mr. Watson, a bookseller in Dublin, bought them for eighty pounds; but soon after the advertisement announcing the sale had appeared, two ladies, Lady Barrymore and Miss Leslie, guessing at his reason for selling the books, sent him fifty pounds, requesting him to keep the books and relieve the poor with this money. He expressed his gratitude, but answered, that he had dedicated his books to God, and he must sell them. The ladies did not withdraw their gift; so that both sums were applied to the relief of the poor. this was a sacrifice to duty (writes Mr. Burdy,) of which no one can have an adequate idea, except a scholar, fond of reading, situate like Mr. Skelton, in a coarse, barren country among illiterate people, with a number of agreeable books, the only companions of his many solitary hours."

In 1759, Dr. Garnet, bishop of Clogher, showed his sense of Mr. Skelton's merit by presenting him to the living of Devenish, in the county of Fermanagh near Enniskillen, worth about three hundred a year, an agreeable removal from a most rugged and inhospitable part of Ireland to a civilized district. When he was leaving Pettigo, he said to the poor, "Give me your blessing now before I go, and God's blessing be with you. When you are in great distress come to me, and I will strive to relieve you." The living of Devenish was divided in two parts, some miles distant from each other. In the one division was the parish church, and in the other a chapel of ease. He usually preached in the chapel of ease, as it was only two miles distant from Enniskillen, and kept a curate in the parish church: frequently, however, exchanging with his curate, that his care might reach to every part of his parish. In both churches there was a large congregation, as is the case over the whole county of Fermanagh, where the Church of England men at that time exceeded the dissenters in the proportion of three to one. This was very unusual in the north of Ireland, where dissenters so much abounded. In these churches Mr. Skelton had the sacrament of the Lord's supper administered once a month; and he was also strenuous in the public and private instructions of his people. The children he catechised, as usual, in the proof-catechism, and on these occasions he lectured. He examined also the grown-up people in the church; and among them were many of the upper class of society. The situation of his parish near Lough Erne, made it necessary that he should watch carefully over the morals of his people. There are in the Lough nearly four hundred little islands, swarming at that time with private stills, which being out of the reach of the excise officers, made the whiskey too plentiful and in proportion depraved the morals of the people. These stills were afterwards seized by order of the government.

Skelton was not unpractised in theological argumentation; and he knew well how to defend the principles of that Church of which he was a minister. On one occasion, when he was at the house of his friend and physician, Dr. Scott, he was informed that a preacher was addressing the people in the streets. Skelton invited him at the conclusion of his address, to enter the house; he accordingly came, with some of his hearers, who wished to hear Skelton and him arguing. "What commission, sir," said Skelton, "have you to preach the Gospel?" "A commission from above." "By whom were you ordained?" "By the Spirit." "Well, sir," replied Skelton, "suppose you have the Spirit, as you say, it is still necessary you should be ordained by the laying on of hands before you attempt to preach; for you read in the Acts of the Apostles, 'The Holy Ghost said, Separate me Barnabas and Paul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.' These, it is allowed, had already obtained the Spirit; but they were not permitted to go abroad to preach till they were first ordained by the laying on of hands. Hence your preaching, without being ordained, is contrary to the practice of the Apostles." On another occasion, arguing with a non-conformist, he said to him, "Do you advise dissentients from Church communion to go to a meeting, and Church people to go to church?" "Yes." "Well, then," said Skelton, "your religion is not the same as St. Paul's; for he says, 'Be ye all of one mind one with another.'"

In 1766, the Bishop of Clogher removed him from Devenish to the living of Fintona, in the county of Tyrone. He was as indefatigable at Fintona in the labors of his ministry as he had been at either of his former stations. Nearly all the people at Fintona were dissenters; and he adopted the following stratagem to gain them over to the Church. He asked their minister to allow him to preach at the meeting-house; his consent was given: the result was, that the greater number of them became members of the congregation of the church. He then asked the minister how much he had lost by the desertion of his hearers? He told him forty pounds a year; on which Skelton settled that sum annually upon him.

In his latter days, when the air of Fintona was too keen for him, he passed some of his winters in Dublin, where his preaching (especially for charities) was highly valued. His infirmities increasing, he took his leave of Fintona in 1780, and removed to Dublin to end his days. Great respect was here shown him by the dignitaries of the Church; and, in 1781, the degree of Doctor of Divinity was offered him by the University, but he declined the honor. He died on the 4th of May, 1787, in the fifty-ninth year of his ministry, and eighty-first year of his age, and was buried near the west door of St. Peter's churchyard. A marble tombstone was placed over him, with an inscription at considerable length, written by the Rev. R. Burrows, Junior, fellow of Trinity College, Dublin.

His principal religious works have been collected in seven volumes.

From the British Critic, in review of Rev. Mr. Caswall's "America, and the American Church."

EVANGELICAL TRUTH AND APOSTOLICAL ORDER.

The *celebre dictum* to which we allude is this; that the true motto of the Church is "evangelical truth and apostolical order;" and since these words have been adopted lately by deservedly influential persons among ourselves, there is still greater reason for pointing out what they ought to mean and what they ought not. Bishop Hobart seems to have found in America what we find here, a great deal of energy and warmth of feeling among dissenters and low churchmen, and a consequent and prevalent notion that Church principles were cold, formal, lifeless, external, and therefore unconducive, if not detrimental, to true piety and holiness. Accordingly he labored, and successfully, to persuade persons so imagining, that true Catholicism did not exclude the exercise of the religious affections, but trained them up to perfection in a right direction and upon a perfect model. The affections are the life of religion; but life does not exist except realized and made substantive in this or that subject; and if it is found in an untoward subject it had better not be at all. Each creature has its own life; life is a blessing or a curse according as it is in this creature or that. And so with moral life; fanaticism implies life, so does bigotry, so does superstition; but none of these is true religion. And so again evangelical truth may be called the matter, and apostolical order the form which make up "the mind of Christ." What is called a sense of sin, an insight into the divine purity, desire of pardon, a belief in the sacrifice provided, and so on, is the matter of religion; but it is not all that is necessary to make a religious man. According as these feelings and views are combined, directed and used, they become fanaticism, enthusiasm, antinomianism, or Christian faith. All depends upon the informing principle: if this be short of the true, all will go to waste; and if it be "apostolical order," it will be right. We are not speaking as if we liked the phrase ourselves, we are but explaining its real sense; we do think it liable to misconception; it has met with it; and that misconception is as follows:—Men speak as if "apostolical order" were (to use a homely illustration) like the roof of a house, or the top of a box, shutting in and making fast and tight "Evangelical Truth." Sectarians of all sorts, who profess the doctrine of Justification by Faith and its concomitants, are considered right as far as they go, only they do not go far enough. When will men learn that the true religious principle is one, and all its parts are parts of one? Apostolicity is not an *addition*, or an [illegible]; it is *one side*, one whole *aspect* of Christian truth, and Evangelicity is another side. They are different modes of viewing one and the same thing; a man cannot have the Evangelical principle in purity without the Apostolic, and *vice versa*; they go together. If he believes the doctrine of Atonement, yet does not believe the doctrine of Baptism, he does not believe in the Atonement uncorruptly; his reception of that doctrine is not such as God claims of him. His faith is corrupt. It may be objected, that this excludes multitudes from having a right faith, who to all appearance are pious excellent men. It does not exclude them; many a man holds *implicitly* what he has not learnt to put into words or had the opportunity of viewing objectively. Many a man is a believer in the Apostolical Succession who does not confess it, inasmuch as he *would* confess it, all but for unavoidable accidents, such as ignorance and misapprehension. So much may be granted; but it never can be granted by any correct thinker that evangelical truth is so distinct from apostolical, that a man may have one without having the other, as he may know geometry without knowing Greek; or that the ordinances of the Church are mere matter of order or arrangement, independent of the substance of the Gospel, instead of being involved in its essential idea. As we know nothing of the atonement except as wrought through Christ's natural body, so we know nothing of justification except as wrought through His mystical: and we may as well call a man an orthodox believer who denies the truth of the incarnation as one who denies the divine appointment of the Church. We are not entering into the question of *degrees* of unbelief; but there is no difference in principle between the two, both imply absence of faith. A man who really has to add the latter article to his creed as not holding it in any sense before, has not merely to add, he has to reform the whole. He has to new-create and leaven his creed with a principle which will affect it in all those other articles which he already after a fashion holds. If evangelical truth (when opportunities have been granted) has not in his mind flowed out and developed into apostolical order, it is because he does not really hold apostolical truth. Till we master this view of religion we shall (to use the poet's similie) be fastening the head of one creature on the body of another: we shall have a made-up, artificial being, not a nature, not a truth,—a mere dream of the fancy which never existed. A man who is *not only* Evangelical, *but also* Apostolical, is either in heart a mere Calvinist or Wesleyan, and does not firmly hold any thing about "order;" or he is a formalist and has no real warmth in him. If he is both at once, he ceases to be either; he is something deeper; he is not a being made up of two separable things, order and warmth, but he is one, and order and warmth are but qualities of his one faith, which we view separately, but which exist together.

Now, assuming, as we shall do, that this representation is correct, we shall respectfully point out some errors which on both sides the water are the consequences of forgetting it.

It is supposed, for instance, that the two parties in the Church are each right, and have each half of the truth; and that to be quite right each must take the other half. Now that there is a sense in which such a statement is true cannot be doubted; but that, among ourselves for instance, a stiff dry establishment man completes what is wanting in him by adopting what are called evangelical words and practices, or that a Lutheran or Calvinist "perfects his organization," as Mr. Caswall would speak, by taking up the doctrine of Episcopacy as the best and most primitive form of Church government, we utterly deny. Such men become at best, as it has sometimes been expressed, "warm preachers of cold doctrines," or "cold preachers of warm ones," as it may be; yet how much of this sort of change is growing among us, and is hailed as an approximation between parties! And when other persons come and declaim against such union as mere phantom and a deceit, and attempt to draw attention to the true Catholicism of the ancient Church, they are said to be frustrating one of the most favorable prospects of concord which our Church has ever had, and to be throwing back religion in Europe fifty years. Mr. Caswall seems to us to commit the same paralogism, as far as his words go, (for we do not charge him with more than falling in with the current language of the day) when he invites American Christians "to return to that pure Protestant Church from which they have generally seceded;" because "here is a form of worship *scriptural in doctrine and orderly in arrangement*, yet sufficiently diversified to meet that appetite for variety which is natural to man." And still more so when he observes that

"Party spirit is by no means so strong as it has been; the high Church generally admitting that the low Church are growing more consistent, and the latter conceding that the former are becoming more 'evangelical.' Both classes have done much in the great work of extending religion; the former by learned and dispassionate arguments for Apostolic truth and order; and the latter by zealous personal efforts, united with direct and faithful addresses to the conscience. The former labor with energy in the promotion of missions within their own country; and the latter with equal energy in the propagation of the Gospel abroad."—P. 340.

Again; it seems a favorite form of expression to speak of Presbyterians also and other sectarians as "in an imperfect state," and to use the phrase just above alluded to,—that their organization needs *completing*. For instance, speaking of the declension of the Puritans of New England into Socinianism, Mr. Caswall says that "the Episcopalian discovers its origin in the same causes which he thinks have produced the apostasies in the Protestant Churches of Geneva, France, and Germany, namely, a *defective form of Church government*; and the want of an evangelical liturgy." "The Church," he says, speaking of the time before the Revolution, "was of necessity presented to the people in *an imperfect form*, the rite of confirmation being unpractised and almost unknown."—Again; "at length an American bishop had been obtained, and the Church, in one state, appeared in a *complete form*." This is defensible perhaps when used of the Church; but "a parish," he tells us, "consists of all in any given place who *prefer the Episcopal form of worship and government* to any other," &c.—And, "there being no Episcopal Church in Andover at the time, we often attended," he says, "the Seminary Chapel on Sundays, where the services were conducted according to the usual *plan* of the Independents: (better to say in plain English, we attended the Independent chapel; to proceed:—) "while I could not but lament the *imperfect ecclesiastical organization* of these worthy people, I admired the energy of religious principle which developed itself among them." Now that they had religious energy and the other excellent points of character which he details we are most glad to hear, and to believe; but we never will violently take it to heart that they or any other people had not a *form* in addition. Either Church organization is far more than a form, or it does not call for a great deal of lamentation. There are no mere forms under the Gospel. Apostolic order is an ethical principle, or it is not worth much. These worthy Independents were deficient in an inward element of truth, in a something mental, moral, spiritual, mystical, or they had no great loss, considering they were in unavoidable ignorance. They were not altogether right up to a certain point, and only wanted finishing. They were not dressed all but hat and shoes. Mr. Caswall seems to consider that the Episcopal form is the *last* thing in the idea of a Church, and that therefore a Presbyterian or Independent body may be considered an imperfect sort of Episcopacy. Imperfect! is a mouse an imperfect kind of bat? is it a bat all but the wings? Could we sew wings on it and make it a bat? Did all the swelling of an ambitious heart develop the frog into the bull? Could it "perfect its defective organization?" So it is with Independency or Presbyterianism viewed in themselves: as forms they are as distinct from the Church as one kind of flesh from another. We are not saying that they are without the privileges and grace of Christianity; that is another matter; we only say they are not the Church, they are not part of the Church, or all but the Church. And as to the individuals under them, they have already Church principles in their hearts if they be real Christians; and if so, they certainly, as individuals, are imperfectly organized and imperfectly developed, and ought to be developed perfectly; but that will not be till stirrings manifest themselves within them which the Church alone can satisfy, a spiritual taste and a hunger of heart which the Church alone can feed, till they join the Church as the correlative of their minds, and gain the perfection of their nature by the gifts imparted to it.

The same unphilosophical view of things leads to misapprehension, of course, as regards the Church of Rome. As Sectarianism is thought to be all inside, so Romanism is thought to be all outside. Sectarianism is the man, and Romanism is his clothes,—of a particular make; clothes by themselves are of no use at all, but it is unbecoming for the man to go into public without them. "In the American Church," says Mr. Caswall, "the Church of Rome is acknowledged, though *corrupt*, to be a *true* Church." Nothing can be more exactly worded; but if it is a true Church, it must be living, and if living, it must have the gifts of grace, whatever its corruptions may be. It cannot be an outside only. It must have a real faith, and heart, and obedience. It must be in the main orthodox, as it is; for that Church which holds aright the doctrines of the Holy Trinity, Incarnation, Atonement, Original Sin, Regeneration, and the Last Judgment, we take to be in the main orthodox. However, to our surprise, Mr. Caswall, in his enumeration of the "orthodox" bodies in America, includes "most of the Quakers" and "the Dutch Reformed," and bestows upon the Church of Rome the benefit of a most ominous silence.

"In regard to doctrine, I have already remarked that the great majority of American religionists are orthodox. This is most emphatically the case; and affords a strong evidence that the Bible alone is sufficient to impart a knowledge of all truth necessary to salvation. It is a fact, which even a high Churchman can contemplate with pleasure, that the Episcopalians, the Congregationalists, the Dutch Reformed, the German Reformed, the Lutherans, the Methodists, the Moravians, the Presbyterians, and most of the Baptists and Quakers, agree in maintaining nearly all the truths contained in the Apostles' Creed, the Nicene Creed, and the Thirty-nine Articles. Among these denominations is found almost the whole religious energy of the country, and from these the great philanthropic institutions of America derive their prosperity and vigor."—P. 312.

Now, taking the Thirty-nine Articles as the exactest form of Apostolic truth, still we must consider that the Quakers and Dutch Reformed deviate from them as far as the Roman Catholics.

Another result of the same misconception is an incongruity common with us as well as the Americans, of classing all sorts of persons together as teachers in one school of doctrine, if they happen to have been prominent as religious writers, whatever difference there be in their faith and tone of mind. We have lately been so stunned with hearing of "our Basils and our Baxters, our Gregories and our Greggs, our Jeromes, our Jewels, and our Jays," that really it is with an effort we can appreciate the difference between one sound and another, and can say when notes are in tune together, and when not. It is said, that one may go on sipping first white and then port, till he loses all perception which is which; and it is very great good fortune in this day to manage to escape a parallel misery in theology. What false concords are involved in passages like the following! "The Parish Library, printed at New York, by the Episcopal Press," says Mr. Caswall, "contains the works of *Leslie*, West, Sherlock, Cudworth, Walton, Bishops *Jewell*, Gibson, *Sumner*, *Jebb*, *Burnett*, &c., with Chevalier's translation of *Clement*, *Polycarp*, *Ignatius*, and *Justyn Martyr*." Again, an eloquent and distinguished preacher, whose sermon is before us, at a late General Convention calls "for thousands of such preachers as Paul, and Barnabas, and Chrysostom, and Cyprian, and Augustine, and Luther, and Calvin, and Melancthon, and Cranmer, and Latimer, and Ridley, and Hooper." Even so considerable a man as Bishop Hobart, in language, true indeed in the letter, but very paralogistic in the sense, speaks of "our Zion," to use the Americanism, "as adorned with the intellect and erudition of Chillingworth, Hooker, and Horsley, by the eloquence of Barrow, Tillotson and Porteus, and the piety of Andrews, Taylor, and Horne." But the most remarkable instance of this figure of speech is afforded us by that powerful writer, Dr. Chapman, who, speaking of our Church's champions, enumerates among the archbishops and bishops, "the weight of whose learning and piety no pen can adequately tell, no wealth of words exaggerate," Cranmer, Leighton, Tillotson, Wake, Andrews, Atterbury, Bull, Burnet, Butler, Hall, Hoadley, Hopkins, Horne, Hurd, Latimer, Louth, Taylor, Tomline, Warburton and Watson. And among "divines inferior to these in dignity alone," Balguy, Barrow, Clarke, Hales, Hammond, Hickes, Jones, Law, Lightfoot, Milner, Paley, Waterford, and Whitby. Let us not seem to bear harshly upon our brethren. It is their kindness and affection towards us which makes them thus speak; they think nothing but good can come from the Church of their fathers; they love us and admire us; alas! that we deserved their affection as fully as they give it us; but we must not in love to them conceal from them what we really are, what our good, and what our evil, lest we be a stumbling block in their way.

We know their brotherly feeling towards us, but we wish it shown in higher and nobler ways. Let the American Church take her place; she is freer than we are; she has but to will, and she can do. Let her, as Mr. Caswall in one place suggests, react upon us, according to the light and power given her. Let her not take our errors and increase them by copying, but let her be, as it were, our shadow before us; the prophecy and omen, the mysterious token and the anticipated fulfilment of those Catholic principles which lie within us more or less latent, waiting for the destined hour of their development.

There are other formulæ popular in the American Church besides that on which we have been principally commenting, which symbolize the same defective apprehension of her true position, and grievously wound our ears. What, for instance, shall we say to the contrast so frequent between "Scripture and Liturgy," "Protestant" and "Episcopal?" Our brethren speak as if all Protestants were scriptural, but were wanting in the *corona* of a Liturgy; and as if all of themselves were Protestants, but of the Episcopal denomination. Thus Mr. Caswall speaks of large and growing portions of the Church, as "rising up under the full influence of the Liturgy and Episcopacy;" and of "the *conservative* influence of the Episcopate and the Liturgy." But of all combinations, that of Protestant-Episcopal is the least pleasant; yet we are met with this compound every where. We hear of the Protestant-Episcopal Church, Protestant-Episcopal creed, Protestant-Episcopal Press, Protestant-Episcopal societies, Protestant-Episcopal unions, Protestant-Episcopal clergy, and Protestant-Episcopal bishops. Above all, Mr. Caswall speaks, as a creature indeed of the imagination, but still as a thing *in posse*, of a "Protestant-Episcopal Cathedral!" Well may he doubt whether a cathedral "would strictly comport with the American Episcopal system." Let him take our word for it, such a vision never can be realized. The eyes of men will never see it. Sooner shall we set eyes on a griffin, or a wivern, than so gross a violation of all the laws of unity and entireness. No possible style of architecture could embrace the idea. Not that the American Church will never have Cathedrals, but when she has, as we trust she will, it will be because she is a Church, not because she works with such modern spells and under such unpriestly titles.

It may seem harsh thus to speak of "Episcopacy" and "Episcopalian," yet we hope it will not shock any one if we say that we wish the words as denoting an opinion and its maintainer, never had been invented. They have done great mischief to their own cause. We are "of the Church," not "of the Episcopal Church;" our bishops are [illegible] in her organization, but the principle of her continuance; and to call ourselves Episcopalians is to imply that we differ from the mass of dissenters mainly in Church government and form, in a matter of doctrine merely, not of fact, whereas the difference is that we are *here* and they *there*; we in the Church and they out of it.

We are quite sure that all this is not a matter of words; nothing practically is so chill and unnatural, or gives us churchmen such an air of technicality, pedantry, and narrowness with the many, as this insisting so earnestly upon what we own to be a form or point of order added to Evangelical truth, a portion of extraneous and dead matter, which will not graft into Protestantism, but must irritate and inflame it while it remains, and in the event must be cast out. If indeed the Church is to remain a genteel and fashionable communion for the rich and happy, as indeed it has been in its measure in our own large towns for a long while, then it may preserve any incongruity or monstrosity for any length of time; but if it is to be, what we trust it is both in America and among ourselves, *earnest*,—if it is to be real and to encounter the realities of human life, need, sickness, pain, doubt, despair, affliction,—if it is to match the giant evils which it was sent into the world to overcome—it must take up a simple and consistent doctrine, and will make Episcopacy more than a form or an opinion, or will give it up.

From the Banner of the Cross.

A PERSONAL MATTER.

The greater the charity, says Bishop Bull, which we exercise in this world, the greater the felicity and happiness we shall experience in the world to come; and conversely, the thinner our seeds of charity are sown here, the more sparing will be our harvest of glory hereafter. The motive thus held out as an incentive to the performance of good works, is one which appeals strongly to the enlightened self-love of every Christian. The God whom we serve is not a hard Master; the rich bounties of his providence are scattered with a lavish hand; he gives to many all things richly to enjoy, and asks only that the superabundance which he bestows, shall be employed in promoting the welfare, temporal and spiritual, of those to whom in his wisdom he has given less. To the discharge of our duty he has been pleased to annex a blessing in the refined pleasure which follows here below, and in the increased happiness which it imparts to the life beyond the grave; and yet with most professing Christians it would really appear as if the inspired declaration—He that soweth little, shall reap little, and he that soweth plenteously, shall reap plenteously—were merely a dead letter, intended to have no practical influence upon their conduct. Why are our missionary operations so niggardly sustained? Why is the General Theological Seminary—incomplete in its organization and unfurnished in its library—suffered to depend from year to year upon a fluctuating and precarious revenue? Why are the new Colleges and Seminaries which the piety and wisdom of our bishops have founded in the West, and which are imperiously called for by the wants of the population, either wholly unaided, or assisted only to languish through a partial and inefficient existence? Why, but that the *charity* which KEBLE has beautifully styled *the life of faith*, burns so dimly in the hearts of many of our members? They give grudgingly and of necessity; not reflecting that the economy which they thus practise, is the most short-sighted and wretched that can possibly be imagined.

COMMUNICATIONS.

We cheerfully insert the annexed letter at the request of the Society to which it is addressed.

Mount Vaughan, near Cape Palmas,
Western Africa, June 22, 1839.

George N. Titus, Esq.,
Secretary Young Men's Auxiliary Education and Missionary Society in the city of New-York.

Dear Sir,—A favorable opportunity being presented by the way of England, I deem it my duty to make a short communication to the society of which you are the honored secretary.

Since my last embarkation for Africa, I have thought much of the character and importance of your Society, and have deeply regretted my inability to meet them in their united capacity, and to cultivate my acquaintance with individual members whom I saw, while in America. Indeed, I did not understand my relation to them till quite recently—I shall hereafter feel it incumbent upon me to cultivate the correspondence now begun, so far as my numerous duties will permit.

It has long been my conviction that facts, concisely stated and divested of speculation, possess the highest interest, and will carry the greatest power to the minds as well as move more efficiently the energies of the Church, whenever we would illustrate the importance and claims of missions. I shall endeavor to adhere to this course, and write only when such facts are presented.

Our cause has the strongest foundation. The last command of Christ, given in all the majesty of heaven, affords, most surely, a basis broad enough for all effort, and holy enough for all zeal. That "all men are sinners," and that "without holiness no man shall see the Lord," are truths presenting the highest motives to every Christian mind—and, when we consider the true character of the *great work* itself, having its origin in the counsels of the Triune God, involving a nobleness and purity of design above all human conception—pledging the means or power of Heaven, Omnipotence itself, does it not become a cause well worthy of *all our* offerings, well deserving the expenditure of our money, minds, bodies and souls?

A part, my dear sir, of this great work, and by no means an unimportant one, is the evangelization, and, as a consequence, the civilization of Africa. Before a man was found for this work, your Society, from a noble impulse, stepped forward and proffered the necessary means. The God of Missions soon put your sincerity to the test, and in abiding by the issue, has He not shown you the power of faith? Mountains have become plains, and crooked ways smooth. The complaint is no longer—*want of men.* The ground has been shifted—*not men,* but *means* are wanting. By the workings of Providence, the advancement of the cause is brought home to every man's conscience,—reduced to a *single point,* and that point becomes the test of our *Christian sincerity*—it is *self-denial.* The cry now is "means!"—"means to send forth men!" When shall the cry cease? Not till a spirit of *self-denial* and agonizing prayer shall go forth in all their *searching, moving* power upon the Church. Oh! I would ask, if instead of regularly advancing, we have not, as a Church, regularly gone back from the examples of Old and New Testament piety and effort? Where shall we look in the annals of modern Christian effort for an act like that of the children of Israel when bringing forward their gifts to the Tabernacle? They *brought much more than enough for the service of the work which the Lord commanded to make.*

Look at Christ, our *Saviour*—inimitable example!—and how closely did the Apostles and the primitive Christians tread in his footsteps!—"for as many as were possessors of lands or houses sold them, and brought the prices of things that were sold, and laid them down at the Apostles' feet." The same offering did Paul make of all his learning, and other Apostles of their "penury." To whom was all this money given?—to Christ. To whose service was all this learning devoted?—to Christ's. And where were they expended? Not in any one place, nor for any one nation, but in, and for, *all the then known world.* And this is the *true missionary spirit*—the *true missionary* effort. It is neither exclusively nor unduly "Foreign," nor exclusively or unduly "Domestic," but Missionary in the broad sense of the Gospel; benevolent in the broad sense of Heaven. Now, my dear sir, these are facts, and not without meaning. They have their force and have a language. They tell us that there was need, soul-pressing need, for all this singleness of aim, undying effort, and sacrifice of self to the glory of God and the good of *souls.* Has this same necessity ceased? Are mankind no longer poor and needy? Has sin no longer a polluting and damning power? or, are God's purposes so changed, that he will save them *in* their sins? Is their relation to Him and the Judgment so far changed as to wash out or diminish guilt? No. To make a compromise with sin—to diminish the obligation and responsibility of mankind, is to what God himself cannot. The same singleness of aim, the same perseverance in effort, and sacrifice of self, are as necessary now as then, and our obligations to observe them as binding now as then. And what is the moral need of this part of "the field" upon which you have entered? Without particulars I need only say that our every day's intercourse with those around us discovers the deepest depravity, and convinces that without the religion of Christ they will never be saved. They unblushingly commit the blackest sins, *knowing* them to be so. They unhesitatingly transgress their own laws and customs, proceeding from the necessity of self-protection, and founded upon a sense of right and wrong. In all my intercourse with them, I have never known man, woman or child, unless within a missionary influence, who seemed to act from the power of conscience.

I design, hereafter, to communicate particular facts illustrating the moral condition, intellectual character of this people, and the prospects of our mission.

We are all at present in the enjoyment of unusual health, and daily occupied in the regular discharge of our duties. We have recently opened two *out-stations* upon the coast; one eight miles and the other twelve miles distant, to which two of our number have repaired. Our buildings upon Mount Vaughan are now completed, and consist of two dwelling-houses and two school-houses; one for the male, the other for the female departments. The Mission is now fully organized, and reduced to system.—We have but just begun, as it were, to put forth our arms to the neighboring tribes, and hold up to their view the "Lamp of Everlasting Life." We now turn to you with trembling, but still we would say with faith, for the exercise of patience, for an increase of prayer, continuance, and enlargement of effort. I would refer to the words of your Annual Report respecting the last words of the sainted Cook—"He died," you say, "leaving *Africa* to God and to *us.*—Africa is ours *now,* by a peculiar title—'*Remember Africa!*'" Permit me to re-echo his words, and prolong the dying notes of that benevolent young man. As we increase our efforts we increase our claims upon your sympathies, prayers and means. Relax not your efforts till you "plant the principle of missions in every breast." You have ascended the broad platform of the Gospel—your Society has put on the garments of Christ, the great prototype of all true missionaries, you stand forth professedly with the Lamp of Life held up to all nations—I repeat, then, cease not your efforts till the heathen of all lands shall behold that light. You have put on the armor of Christ, sound not the notes of peace till the banners of the Cross shall wave in triumph over the world, and its kingdoms become the kingdoms of the Lord our God.

With my affectionate regards to the different members of the Society, I am, dear sir, very respectfully, yours, &c.

Thomas S. Savage.

For the Churchman.

CHANTING.

It appears to me that chanting is the most beautiful kind of vocal music when it is rightly performed. There is no style of singing more simple, more favorable for expressing the emotions of the devout heart, and more calculated to inspire feelings of devotion, than this method of singing the praises of Him who looketh within; and to whom the mere sacrifice of the lips is as empty and ineffectual as a "sounding brass or a tinkling cymbal."

Moreover, chanting approaches nearest to the ancient kind of psalmody, and however other things may advance with the age, yet there is ample reason for believing that the worship of Almighty God was purest and best in its earliest times. This sentiment amounts to more than theory, for it is confirmed by experience, and to be convinced of it we only need examine into the manner in which the primitive Church offered up her tribute of praise, of prayer, and of thanksgiving, and to compare it with the present, and it will suffice.

Without doubt the manner of performing the public ordinances of religion is of considerable importance; for the effect which they are designed to produce is in a great measure lost when they are disposed of with carelessness and indifference by those who take the lead in them, and whose duty it is to qualify themselves for the work.

But we find that public worship is generally exceedingly deficient in the musical part thereof. It becomes us, therefore, to whom God hath given vocal and instrumental powers, to inquire and examine what is that mode of singing "psalms, and hymns, and spiritual songs, so as to make melody in the heart unto the Lord." We will therefore spend a few moments in investigating the subject, and see whether upon rational principles we cannot come at the truth.

Now in chants there are two parts, one of which is called the Recitative, and the other the Cadence. The Recitative consists of a number of words to be sung without strict reference to time; but the Cadence is to be sung with a regular motion or beat. For instance, in the chant called "Cantate Domino," the words, "Let the floods clap their hands, and let the hills be joyful together be-"—are all included in the Recitative; and the words "fore the Lord," are in the Cadence. These should be sung with energy and forcible expression, as a correct and eloquent reader would utter them, not so slow as to destroy their spirit and render them dull, nor so fast as to be unintelligible and indistinct to the listeners; which hasty and confused style of singing may be proper enough for chorus singers in a comic opera, but is not suitable to those who sound the praises of God in the "great congregation," and whose end should be to raise the thoughts above, and fix them on heavenly things.

There is a class of vocalists who, in chanting, sing the first part or Recitative with the greatest rapidity and violence, and the last part or Cadence in the slowest kind of time, making the one an indistinct and unintelligible jargon, and the other a perfect drawl. In this manner they would sing the words which were given above as an example. The reason which they assign for so doing is this. They say that the words, "Let the floods clap their hands, and let the hills be joyful together be-"—are all set to one note, namely, a semibreve or whole note, and that the words, "fore the," are each set to minims or half notes, and also the following word, "Lord," is set to a whole note. So in carrying out their principle, they would be as long in singing the two syllables, "fore the," as they are in singing the words going before, which contain seventeen syllables, and they would dwell the same length of time upon the word "Lord," for that is set to the same note which is appropriated to the first seventeen syllables!

But to convince these minstrels of their error, I would simply advise them to put their theory into practice, and to sing the chants strictly according to their notion, keeping such time as they presume to be correct, and I do not hesitate to say that they will cause a universal burst of laughter throughout the congregation, for it would be impossible for any person of sense to check a smile at any thing so superlatively ridiculous.

From what has been said, I think we may reasonably conclude that the words in the chants were never intended, and ought not to be sung exactly in the measure of the notes to which they are set; and we know that this is not the case in the best choirs in England and in this country, where the art of singing is rightly understood. In fact, such a style of chanting would be doing violence to, rather than furthering devotional feeling. We have seen how they should not be sung; the question, how they should be sung, yet remains to be answered—which we think may be correctly done in a few words.

Those psalms of David which we denominate chants, mostly consist of expressions of sublimity and awe, of lively praise, of gratitude and admiration; and these sentiments are couched in correspondent language, which is strong and emphatic. They should be sung with energy and with life. The utterance of the words should be clear and distinct. The intonations of the voice should convey their true sentiment; and emphasis should be made in its proper place, not on unimportant words, such as prepositions and conjunctions, but on such words as are most striking and prominent. Or, in short, the words contained in the Recitative part should be sung no faster nor slower than a good reader would utter them; and the words in the Cadence should be as nearly as possible in the same time with those of the Recitative, only with this difference, that there should be a regular motion or beat in the second part, but not in the first. This cannot be attained unto without much, diligent, and careful practice. But the trifling difficulty of learning to chant with beauty and propriety, should by no means deter us from the undertaking. Shall those who sing in the concert-hall and the theatre spend from ten to twelve hours a day in the acquirement of music, and shall we neglect our voices, and throw away our musical talents? we, who sing the songs of Zion in the temple of the Lord? And those indigent persons who spend their time and their labor in this work should receive a liberal compensation.

D. M. W.

THE CHURCHMAN.

SATURDAY, NOVEMBER 16, 1839.

Warburton and the Oxford Tracts.—Our friend Warburton has addressed through the Episcopal Recorder, a letter of reply to the Editor of the Churchman which demands of us a respectful acknowledgment. We are glad to learn from "Warburton" that "before he attempts any thing further in this discussion, he intends to read for himself all the numbers of the Tracts." This is but fair; and we hope he will find it a more tolerable employment than the perusal of the Roman Breviary, and have more comfort of his "daily meals" while he is pursuing it.

The following extract gives no dubious indication of "Warburton's" taste. Referring to the Roman Breviary and its history, he says:

"I could no more read it through, much less spend so much time in strenuous idleness in collecting together that chaff and dirt of learning, than I could take my daily meals during the same period with a herd of swine. * * * * The clergyman, who should have attempted it in the time of William or of Anne, would have forfeited all his influence and character, deprived himself of his living, and have drawn upon his head universal odium."

The concluding portion of "Warburton's" letter, it is proper to quote entire:

"Before I conclude, Mr. Editor of the Churchman, as it is to be presumed that we are equally aiming at the benefit of that Church whose prosperity is dear to us, and as those Tracts are now in process of publication in our country, and moreover, you are exerting yourself to encourage their circulation; allow me to request, that you will enable Episcopalians to act understandingly on this subject, and not venture upon the perusal of these numerous volumes without some insight into their contents, by returning distinct and categorical answers to the following questions:

"1st. Do not the Tracts inculcate the doctrine of the real presence of Christ in the Sacrament, or a refined modification of the doctrine of transubstantiation; such as that which is mentioned in the New York Review?

"2d. Do they not recommend the offering of prayers in our Church for the faithful dead?

"3d. Do they not insist upon tradition as an essential aid in the interpretation of Scripture truths?

"4th. Do they not urge our Church to a more liberal use of Popish ceremonies?

Come forth boldly and candidly in furnishing replies to these interrogatories, and if you can satisfy Church people upon these points, you will allay those fears and suspicions that I am sure must occupy the minds of many, and contribute more largely to the diffusion of these Tracts than all the vague recommendations which may be promulged in their favor. If you cannot return satisfactory answers to them, it is devoutly to be hoped, that the people of our Church will be upon their guard, and not contribute to the progress of a work, which may adulterate the purity of our faith with odious heresies, defile our altar with pernicious superstitions, sow within our pale the seeds of endless discords, animosities, dissensions, and ruptures of Christ's sacred body."

So many of the Tracts are now before the public, and have been perused by many of our readers with so much more attention than we have bestowed on them, that we see no object in propounding or answering the above queries; but as it would seem discourteous to decline, we proceed to comply in categorical order.

1. To the first question we reply without hesitation that the Tracts teach not only the virtual, but the real and substantial presence of Christ in the Sacrament. In saying this, however, we wish to say as distinctly that they totally discard the dogma of Transubstantiation, as propounded by the Council of Trent: nor, so far as we have seen, do they give the least countenance to any refined modification of that doctrine. And whereas "Warburton" supposes that if they deny transubstantiation, as commonly understood, they yet teach the change of the elements into what he calls a *tertium quid,* we desire to add our belief that he does them great injustice in imputing to them any such folly or irreverence. On the contrary, they, in some places, teach distinctly the conversion of the elements into the very Body and very Blood of the Redeemer. And we apprehend that "Warburton" must have misunderstood the distinguished divine to whom he refers; for we cannot believe that any clergyman in our Church holds the singular and fantastic notion which "Warburton" has ascribed to the authors of the Tracts.

2. In regard to the second question, if by "in our Church" "Warburton" means in the public prayers of the Church, we answer in the negative. If he means the words to be taken in a large sense, we doubt whether we should be justified in saying that they *recommend* the offering of prayers for the faithful departed; although they would probably adopt with approbation the language of a bishop of the American Church and "lament that the Church of Rome, by grafting the absurd errors of *purgatory,* and prayers *to* departed saints, instead of *for* them, on this old, and pious and Catholic Christian doctrine, hath almost banished it out of the minds of Protestant Christians."

3. The third question, we must confess, has excited our surprise, and is obviously not put with the characteristic precision of "Warburton." As the question stands, without looking at the Tracts and supposing the writers to be men of ordinary information, we should answer it, without fear of contradiction, in the affirmative. What are the Greek and Hebrew languages but a part of tradition?

4. To the last quere we might fairly give a simple negative, but then we should probably take the word *Popish* in a narrower signification than "Warburton" assigns to it. We would fain give our querist satisfaction, but we must in candor acknowledge that we do not understand his meaning either in this or the last question. We are sorry to make this remark, because it must be understood either to evince a disposition to escape from the questions or else to impute a want of clearness and precision to the querist. The former we disclaim, and the latter alternative we are unwilling to adopt. At present, therefore, we can only say that the Tracts attach a high and sacred importance to the use of forms. We hope that "Warburton" himself is in the habit of uncovering his head when he enters a consecrated building: and if he have thus much regard for forms, we venture to promise him that, whatever he may think of the Roman Breviary, he may read the Oxford Tracts and take his "daily meals" in comfort; and that he needs neither to put a hood upon his eyes nor wax into his ears in order to escape the fate of the companions of Ulysses.

It is proper to add that the above answers are not grounded on a critical and entire reading of all the Tracts. To the doctrine of the Real Presence, as stated in our answer to "Warburton's" first query, we cordially accede, and we have, on former occasions, and long before we had read any thing in the Tracts on the subject, advanced the same views and advocated them as the true old Church doctrine, sustained by the most venerable Protestant authorities on the continent, and equally removed from the views of Romanists on the one hand, and Socinians on the other.

We do not, however, pledge ourselves to defend every expression which the Tract writers may have used on this subject; for although we have seen nothing in their expositions of the Eucharist to which we could take reasonable exception, yet having read the Tracts occasionally, and some of them cursorily, it may well be that they contain expressions which we have either not seen or not critically weighed. We suppose the sum and substance of their views to be contained in Bishop Cosin's History, (see Tracts Nos. VI and VII of the American reprint,) a work of approved authority in the Church, and far enough from transubstantiation; though not exactly savoring of the days of "William and Anne," on the fruits of which the editors of the Episcopal Recorder and their correspondent may take their "daily meals" in comfort. Even this is better than the days of Oliver Cromwell, which the editors, it may be hoped, out of courtesy to their new ally, will keep for a while in the back ground. May both cherish with due care and thankful solicitude whatever antipathy they may feel to "taking their daily meals in company with a herd of swine."

An Address on the Centenary of Methodism. *By a Member of the Philadelphia Conference. Published by request.* Baltimore: Armstrong & Berry. Printed by Wood & Crane. 1839.

As this Address has been sent to us, we presume that some expression of opinion in regard to it is expected. Its first paragraph is thus:

"Friends and Brethren,—The importance of the subject which is about to occupy your attention is such, that I feel extremely diffident in entering upon the duty before me. Nevertheless, in my remarks, I will attempt to advert to those facts and circumstances which will interest you, and answer the object, our church contemplates in her Centenary Celebration. In doing so I will have to make particular reference to another branch of the Church, not to vilify it, or any other; but solely to wipe off the ungenerous aspersions which have been lavished upon us. It is the duty and privilege of all persons to worship God, according to the dictates of their own consciences. This is a right, guaranteed by the laws of our country, and inseparable from a free government. And they who censure those who differ from them in doctrines, church government, or modes of worship, and consider them inferior in the estimation of heaven, evince a disposition which, if encouraged, would enslave the immortal mind."

That "it is the duty of all persons to worship God according to the dictates of their consciences," is the current maxim of such religious people as have denied infallibility to the Church of Christ, in order to take it to themselves. Hence with most errorists in religion, "I think so," "My conscience tells me so," is the conclusion of all argument. But if conscience be a safe guide, then Christians and Infidels, Mahometans and Pagans, Catholics and Schismatics, are all in the way of duty; for all "worship God according to the dictates of their consciences." On this principle, indeed, every man is infallible, having the rule of right in his own bosom; and consequently, as the author of the Address correctly argues, "they who censure those who differ from them in doctrines, Church government, or modes of worship, and consider them inferior in the estimation of heaven, evince a disposition which, if encouraged, would enslave the immortal mind;" i. e., deprive it of the persuasion of infallibility.

The second paragraph reads thus:

"Let the genius of Christianity flourish untrammelled, and she will minister to the permanency of our civil and religious liberties. But, when an inconsiderable part of what composes the Church of Christ make extravagant claims, which unchristianize all others, and involve them in the charge of violating the seventh commandment, it is time to meet such insinuations with the indignation of insulted virtue; lest the chains of a despot be thrown around us, and the *ipse dixit* of a haughty ecclesiastic, be our only law."

In plain English, when the members of our Church express the belief that their Methodist brethren are not walking agreeably to Christ's institutions, they show the temper of "haughty ecclesiastics" and spiritual "despots." Well, suppose they do. May not "haughty ecclesiastics" follow the dictates of their consciences as well as humble Methodists? If their conscience leads them to be zealous even to intolerance, is it not their duty to follow its dictates? Is not this "a right, guaranteed by the laws of our country, and inseparable from a free government?" "What is sauce," &c.

If this assumption be true, there is no error however absurd, no conduct however wicked, which may not be palliated or justified. The editor of a public journal may circulate calumnies through the country and solace himself with the thought that he is following the dictates of his conscience; a juror may render a verdict of "not guilty" when a culprit is convicted of murder, and plead in his defence the dictates of his conscience; a man may commit suicide in Europe, theft in Scythia, patricide on the Ganges, and never once transgress the rule of his conscience. It fares in religion as in morals: men may reject the plainest institutions of Christ, violate the most solemn vows, and live in the state of open and manifest schism, and yet find comfort in the thought that they are following the dictates of their conscience.

The judge in a court of justice allows the validity of no such plea. He tells the prisoner that the law of the land, and not his conscience, is the rule of duty; if he has transgressed that, he is guilty; if not, he will be acquitted.

So in Christianity. It is not our conscience, but the law of our Master, which is the rule of duty; and if men have deviated from this rule, no flattering unction of conscience, no imputations of pride and haughtiness on those who have conformed to it, can convert their deviations into rectitude. The author of this Address would not, we presume, deliberately deny so plain a truth; and yet it is worthy of the consideration of all serious persons, whether this specious fallacy may not have ensnared them in the ways of sin.

We annex a few more extracts from the Address:

"As soon as light from eternity darted its quickening, soul-inspiring rays, into the minds of Wesley and his coadjutors, they mounted the ramparts of Zion, and from its holy eminences they spoke in words of fire. Their zeal and theme was new! The truth that had been slumbering in the graves of the reformers, and in their obsolete writings, experienced a resurrection. They preached—the enchantment was broken. The dark pall of spiritual night which had cast a mournful shadow over the destinies of Britain and the world, was torn aside; while truth, ever imperious, rolled with the torrent's force, and threw consternation among the whole host of Laodiceans."

"In order to meet their wants, Mr. Wesley drew up rules for the regulation of their conduct; and administered oral instruction at every opportunity. The number of converts rapidly increased. It was soon found that there was no asylum for them in the established Church. The poor, who were chiefly the first converts, and who had no enjoyment but what they derived from their religion, were not thought to be eligible even to Christian fellowship with the peers and peeresses of the realm. O cursed pride! when wilt thou find thyself confined to thy native hell?"

"I have already said, in quoting from the "Discipline," that Mr. Wesley preferred the Episcopal form of Church government to any other. In consequence of that our Church has assumed the Episcopal form."

"It is strange that it should be asserted, by those who ought to be more guarded, that Methodist ministers are not ordained. This is calculated to make an impression on the public mind that they receive no actual consecration to the sacred ministry. Whereas, the reverse is palpable to every one in the least degree acquainted with Methodist usages. And those who are not, should, for the sake of consistency, acquaint themselves before they pass judgment. Mr. Wesley and those associated with him, ordained Dr. Coke, a superintendent, or bishop, for the Methodist Episcopal Church—not for the Church of England. Where was there any irregularity? This was a new Church; Mr. Wesley, under God, was their spiritual father. He was the only individual to whom they could consistently look for the means of obtaining the ordinances."

It would really seem as if the author of the Address took the word of Mr. Wesley as his rule of conduct. Mr. Wesley raised up truth from the grave; Mr. Wesley gave rules and regulations to his followers; Mr. Wesley preferred Episcopacy, and it was adopted; Mr. Wesley founded "a new Church," and communicated to it the ordinances of salvation. "He spake, and it was done."

As Dr. Coke said of General Washington, "We are kindred spirits," so we say that Mr. Wesley, like Napoleon Bonaparte, was an extraordinary man. But with all his piety, Mr. Wesley was betrayed, by the fallacy just exposed, into a palpable violation of his ordination vows.* The disciple is not above his master, nor the servant above his lord; and we hope that no sensible or reflecting Methodists would desire to follow Mr. Wesley where he failed to follow Christ, or be content to follow the dictates of their consciences, instead of the law of their Maker.

Mr. Wesley was born, according to the account of his mother and his nurse, in 1703; but according to his own account, (and on this point we have no wish to deny his infallibility,) in 1700. In 1725 he was ordained by Dr. Potter, afterwards Archbishop of Canterbury. On May 24, 1738, after having preached the Gospel (as he supposed) for more than twelve years in Great Britain and America, he was, according to his own account, converted. At the commencement of the revolutionary war, he opposed the British government, and retained the American Methodists in his connexion. In 1779 he changed his politics, considered his American followers as rebels, and their names were expunged from the minutes of the General Society. An accident,† however, prevented the estrangement of the American Methodists, and left them ready, after the war was finished, to receive with kindness a letter prepared by Mr. Wesley, congratulating them on their freedom. In 1784, at a time when the Methodists in this country still retained the use of the Liturgy, when they would gladly have remained in communion with the Church, and when a duly consecrated bishop, willing to ordain their preachers, was likely to arrive, Mr. Wesley, a presbyter in the Church of England, in violation of his ordination vows and of the laws of his Church, took upon him to set apart Dr. Coke to the office of bishop, and to give him full power and authority to set apart Mr. Asbury to the same office. That Mr. Wesley was actuated in this procedure by the lust of power, we do not say; but Dr. Coke has told us that Mr. W. went further in the matter than he would have gone, had he foreseen certain events (indicating in the American Conference a spirit of insubordination to their founder) which followed, and that he (Mr. W.) was sorry for the separation.

Mr. Wesley, therefore, although an extraordinary, was yet a fallible man, and neither his directions nor the consciences of his followers, nor our own consciences, are the institutions of Christ, nor worthy to be made the rule of conduct by any who profess and call themselves Christians. The rule of duty is the law of God; and if some have kept this rule and others have departed from it, this is no reason why the former should indulge in pride and arrogance, or the latter in ill-will and reproach. The inquiry is into a simple matter of fact, and both should endeavor to have their minds enlightened by the truth; remembering that we are to be judged at the last day according to the Word of God, and not according to our own persuasion.

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* The following is an extract from the Ordination Office in the Church of England:

"*The Bishop.*—Will you then give your faithful diligence, always so to minister the Doctrine and Sacraments, and the discipline of Christ, as the Lord hath commanded, *and as this Church and Realm hath received the same,* according to the commandments of God; so that you may teach the people committed to your cure and charge, with all diligence to keep and observe the same."

"*Answer.*—I will so do, by the help of the Lord."

Whether the Church of England has rightly and truly received the commandments of Christ, has been by some matter of dispute; but it has never yet, so far as we know, been denied that it is contrary to the discipline of Christ, "*as the Church of England hath received the same,*" for one presbyter to assume to make a bishop of another; and it is also matter of fact, that Mr. Wesley, a presbyter only, set apart Dr. Coke to the office of Bishop. Such being the plain facts of the case, there is, we apprehend, neither error nor breach of charity in saying that Mr. Wesley violated his ordination vows. Mr. W. probably followed "the dictates of his conscience," but every honest man will say that he ought to have followed his promises to God.

† "In the history of American Methodism, during this period, a circumstance happened, peculiarly important to the societies, and too remarkable to be omitted.—When Mr. Wesley changed his politics, and published his "Calm Address to the American Colonies," many copies were shipped for New York. A gentleman of that country, alarmed for the safety of a people with whom he was connected, and trembling for the probable consequences, should a pamphlet of such a tendency pass into general circulation, laid violent hands upon it, and destroyed or returned the whole impression: so that, till a considerable time after this transaction, scarcely any one had heard that such a piece had been published. This incident was the salvation of Methodism in America."—*Hampson's Memoirs of Wesley,* vol. ii. p. 147.

The Long Home of Man: *A sermon preached in St. Stephen's, East Haddam, on Tuesday, the 16th day of January,* 1838, *at the funeral of the Rev. Stephen Beade, late rector of that Parish.* By Samuel Farmar Jarvis, D.D., L.L.D., Rector of Christ Church, Middletown. New York: Louis Sherman, Protestant Episcopal Press.

The Relation between Religion and Science. *An Address before the Delta Phi and Athenæan Societies of Newark College, Del.* By Henry M. Mason, D. D.

Among the Sermons and Addresses with which the press teems, these two are worthy of particular mention. Often and ably as the subject of the *Intermediate State* has been treated, Dr. Jarvis has invested it with new interest. His sermon was designed to be a plain, parish discourse, but like all else from his pen, it conveys the results of extensive literary and theological attainments in a style of perfect simplicity and elegance. As a large impression has been struck off, we might interfere with the sale of it by transferring it to our columns, otherwise we should wish to give the sermon entire: for it is desirable to diffuse information in regard to a subject on which, as Dr. Jarvis well remarks, "The true Catholic doctrine of the Christian Church confutes the modern innovations of Papists as well as other sectaries."

The Address of Dr. Mason is also an extraordinary production. The occasion demanded of him a literary or philosophical effort, and while he has met the highest reasonable expectations of the scholar, he has preserved the dignity and availed himself of the learning of the divine. His theme is, "Religion necessary to the *progress* of Science." In opening it, he shows that knowledge itself, and language as the medium of conveying it, are of divine origin. He appeals to facts in disproof of the *natural* tendency of man to improve in knowledge, and thence infers its advancement to be the communication of God. He shows that the progress of science depends on law and order, the only basis of which is religion, and he appeals to antiquity to show that the source of religion has ever been the Word of God. But religion is not only the parent but the *protector* of science, saving its sons from soaring to what is above their reach and wasting their energies on what is below its dignity. This portion of the Address is enriched with passages of genuine eloquence and much practical value. Indeed, we cannot resist the temptation to lay the whole Address before our readers and let them say whether it be not the production of a really learned and highly cultivated mind.

Annual Catalogue of the Troy Episcopal Institute.—We learn from the catalogue that this Institution has been incorporated. Under its highly respectable Trustees, and a full and efficient Board of Instruction, we have a new pledge for the continued prosperity of the Institution.

At a regular meeting of the Standing Committee of the diocese of New-York, held on the 4th Monday in October, *Thomas J. Wyatt,* a candidate for Orders in the diocese of Maryland, was under the provision of the 4th Section of the 15th Canon, recommended to the bishop of this diocese for Deacon's Orders; and *Samuel H. Cox, jun., S. H. Battin, J. W. Stewart,* and *William Walsh,* were at the same time recommended to be received as candidates for Orders.

At a special meeting of the Committee held on the 13th inst., *John Barnwell Campbell,* a candidate for Orders in the diocese of South Carolina, was in like manner recommended to the bishop of New-York for Deacon's Orders; and *Gurdon Huntington* to be received as a candidate for Orders.

Rev. Joseph H. Saunders.—The following is an affectionate but just tribute to the memory of a clergyman of sterling worth; and one whose intellectual powers, though of a peculiar order, were equally remarkable with the excellencies of his heart.

As a transient visiter to the place of residence of the late Mr. Saunders, the writer enjoyed but a short acquaintance with him, yet it was formed under circumstances the best to exhibit the traits of character for which he was remarkable, that of the courteous gentleman, blended with the kind, sympathizing Christian. His frank and cordial deportment, at once gained the confidence of those who were, but a moment before, strangers; and a warm friend was found, where there could scarcely be expected more than that civility which is usually bestowed on travelling residents. None but such as have left their home, perhaps in search of a more genial clime, with that desolating feeling arising from the thought that it is the last and almost hopeless attempt to arrest the slow but steady progress of the disease which will deprive the social circle of its chief endearment, can appreciate such attentions. None but the suffering individual who experiences these attentions, with the kindness and cheerfulness of manner which adds an indescribable charm to acts of Christian sympathy, can fully know their value. There was one, who, as life ebbed away, delighted frequently to recur to the short period of friendly intercourse, and who often spoke with deep feeling of grateful recollection of his unremitting attention during that period. The subject would often arise spontaneously, and the pure simplicity of his character, and his open, kind-hearted manner, be the constant theme. He is now gone to that Saviour, whose "ensample of Godly life" it was his delight to follow, and the cherished remembrance of his Christian virtues will still leave us to bless the power and influence of that Gospel that so purifies the heart.

S.

TO CORRESPONDENTS.

"W. H. M," and "David," are received.

"T. H. S.," in our next.

We have some doubts whether "Ω's" end would not be best gained by silence. We shall insert, if any thing on the subject, his article in our next.

INTELLIGENCE.

From the Christian Witness.

We are glad to perceive from an acknowledgment sent for insertion in this week's Witness, and from a more extended account in the Episcopal Recorder, that much interest seems to have been awakened in reference to the condition of the diocese of Michigan. We published, week before last, the 'circular' in which there is a statement of the whole matter, and we again bespeak for it the careful attention and benevolent regard of our readers. We understand the subject will soon be brought before the Episcopalians of Boston, and we hope this city will not be behind others in efforts to sustain the Church in Michigan.

The Rt. Rev. Dr. Mountain, the bishop of Montreal, being in this city on Sunday last, attended divine service in the morning with Bishop Griswold at Trinity. His lordship preached the sermon, and received the sacrament. How delightful is the communion of sister Churches so represented by their respective bishops!

From the Southern Churchman.

SOCIETIES FOR THE RELIEF OF THE POOR.

At this season of the year, we are happy to learn that our benevolent societies are making provision, in various parts of our country, for the wants of suffering humanity, during the severity of the approaching winter. On Monday last, the Benevolent Society of Richmond held its anniversary in the Monumental Church, and was addressed by the Rev. Dr. Empie, and the Rev. Mr. McGoon. Both the addresses deserved a larger number of auditors than were present,—although the treasurer's report seemed to prove that the Society had a goodly number of donors. As we shall probably receive the report of the Board of Managers, we merely add, at this time, that the cause demands even more liberality than any which it has yet received, either in this city, or, indeed, in any other; and, therefore, it is our duty to array before the public mind, repeatedly and often, the heaven ordained decree—"the poor ye have always with you." An affecting confirmation of this truth is contained in the report of a Society in another city for the Relief of Widows and Orphans, which has just been sent us, and for which we thank the highly esteemed author. We regret that we are obliged, from its length, to omit no inconsiderable part of it. The extracts are as follows:

Your Society has assisted the past year 479 widows, and 266 fatherless children; and has expended 16,000 dollars.

Says a trustee of great experience in visiting these afflicted ones, and of remarkable discernment; after giving the number, age, &c. of the widows she has assisted,—"Nearly or quite all have had sickness in their families, or in their own persons, or both during the season. In most cases their rooms are either smoky, or leaky, or cold, or damp, and not unfrequently they combine all these qualities.

"They are all industrious, worthy women, willing to work beyond their strength. Nearly all depend on washing and ironing; but none of them can procure enough of this work ot support their families in the winter, but they find no difficulty in summer, and never make application for aid during that season—nor is it believed at any other, when they can possibly help it. In general, they ask aid with reluctance, and receive it with gratitude.

"Some of them who have feeble health and weak eyes, can do nothing but slop-work; they cannot always procure enough of this to employ them constantly, and when they can, it is well known that the remuneration *is just enough to starve on!* We feel constrained every year, to lift up our voice against this wretched system of extortion which bears down with crushing weight, on the most helpless and afflicted portion of our poor—the *widows!* In this city there is but one class of individuals who cannot—extraordinaries excepted—obtain a comfortable living; and that is *feeble* widows with young children; and we must add, those more than widows, who have intemperate husbands.

From the Gambier Observer and Journal.

CONSECRATION OF AN EPISCOPAL CHURCH AMONG THE INDIANS.

We have in a former number, noticed the consecration, by Bishop Kemper, of a church among the Oneida Indians at Duck Creek. Let such as specially need the rebuke of our blessed Lord to his disciples—*O ye of little faith!* read the following address of the chiefs and head men of that nation, on the occasion of the consecration of this first Christian Church among them; and ask themselves whether the present apathy and lack of faith of our General Missionary Board on the subject of Indian Missions, is not rebuked by the simple fact of such a state of things having been brought about among these people by the blessing of God upon zealous missionary labors.

This address was made to the bishop by the chiefs standing in a circle about the chancel, the bishop standing within the railing.

"To the Right Reverend Father in God,
Jackson Kemper, D. D.

"Right Reverend Father—The chiefs of the Oneidas cannot suffer you to depart from their nation without expressing their sincere thanks for your kindness in visiting them at this time. The journey of our Father has been long. His children are thankful that the Good Spirit has brought him through it in safety. His presence has made our hearts glad. We will long remember the solemn services of this day. Our house is now a holy place. It is duly prepared. It is made sacred to the worship of the Great and Eternal Spirit.

"Right Reverend Father—It is a matter of joy to us that the good work is done. But your children will not stop here. It shall be our endeavor to go on and do as you have told us to do. Here, from time to time, we will come. We will bring our families with us. We will try to worship the God of Christians with sincere hearts. By hearing the good words of the Gospel we may learn how to live well; and thus we may finally be prepared to die well. Our days may end in peace.

"Right Reverend Father—Your children now feel that they are brought very near to you. The Great Council of the Church have granted our hearts' desire. It was our choice that as God's chief minister you should preside over us. Our wishes are gratified. The decision of the Great Council was good news in our ears. Could we sit near their council fire when it is lighted up again we would thank them with one heart and one voice for what they have done. Right Reverend Father! You will be there. Thank them for your children.

"Right Reverend Father in God—We are now about to do what we could not do when last you visited us. A chain of friendship is to be formed, which we trust will never be broken. We now extend to you the hand of our nation. We acknowledge you, and will hereafter hold on to you, as our lawful bishop. Our eyes will turn to you, and to you alone, for counsel and advice in all our spiritual affairs. May the chain, now thrown around us, never become dim. May it bind us together in peace and friendship, as long as life shall last. Father, your children will take care to keep it bright. This is all they have to say."

The following is the admirable and feeling reply of the bishop. Would that there prevailed thoughout our beloved Church the same confidence which he possesses in the success of missionary efforts among the scattered and peeled tribes of this noble race.

"My children! I deeply feel the solemnities and responsibilities of this moment. It has afforded me much pleasure to visit you and to consecrate your neat and handsome church to the worship of Almighty God.

"My children, I have beheld wtih pleasure your dwellings, barns and farms, and am convinced that if you persevere in your honest, temperate, and industrious habits, your earthly comforts, under the blessing of our Heavenly Father, will constantly increase.

"My children, I cordially unite myself to you as your father in the Lord, and fervently pray that the blessing of the Great Spirit may ever rest upon this nation. I will always endeavor to keep bright the chain of friendship now formed. Here may we often worship God together, as brothers, in sincerity and truth; and hereafter, where there will be no more sin, or pain, or death, may we unite in praises and thanksgivings which will never end.

"May God bless you, my children! Farewell!"

House of Lords, Friday, Aug. 2.

Church of England.—The Archbishop of Canterbury presented several petitions, praying for increased church accommodation, and expressed a hope that the government would afford some assistance towards making the church accommodation adequate to the wants of the population.

Lord Ellenborough wished to call the attention of the most rev. prelate to a statute which was in existence, by which no private person was allowed to have divine service solemnized in his own house by a clergyman of the Church of England, and to admit to the performance of that service more than 20 persons, without subjecting himself to a penalty of £50. He apprehended that that measure was productive of very mischievous results, and an instance of its evil effect was afforded in his own case. He had desired to have divine service performed in his own house, and for a long time he ran the risk of the penalty; but since then he had been obliged to discontinue that practice owing to certain circumstances, though that performance of divine service in his house had been attended by 60 or 70 cottagers in the neighborhood. (Hear, hear.) There was also another act to which he begged the most rev. prelate's attention: it was an act, by which no person was allowed to build a church and appoint a minister, unless at the same time he entered into an agreement to endow it. (Hear, hear.) "Now," continued the noble lord, "I will tell the most rev. prelate that as soon as he changes that law I'll build a church; but I will not while the present law exists, because I can't. (Hear, hear.) I'll build a church, and pay the minister as long as I live; but I can't provide for the perpetual endowment of it after my death." (Hear, hear.)

The Archbishop of Canterbury said that the proposition of the noble lord required a great deal of consideration. It was not quite so simple as he seemed to imagine. (Hear, hear.) Of course he could not now enter into the discussion of this subject, thus suddenly brought under his notice, and he did not say that he might not on consideration be of the same opinion as the noble lord, but he was certain that a vast number of inconveniences might be urged on the other side as likely to result from adopting that proposal. An obvious result was that a great number of conventicles would be established throughout the country; the custom of the richer people resorting to their parish churches would be considerably diminished, and the poorer classes would thus be deprived of the example which was set them by seeing their betters there. (Hear, hear.) As to the building of churches, the object of that act was by means of the endowment of the Church to secure its perpetual appropriation and its entire separation from lay uses, else it might become a place for depositing stores, or for any other purpose in no way connected with religion. However, at present he would go no further than to say that he should be ready to take into his serious consideration any proposal which the noble lord might make, reminding him, however, that that which appeared the most simple at first sight was often surrounded by the greatest difficulties. (Hear.)

Lord Ellenborough.—The most reverend prelate must observe that he was laboring under this great disadvantage, because he happened not to differ from the Church of England; if he differed in the slightest degree, he would not be subject to the penalty. (Hear, hear.)

The Earl of Roden really hoped that the most rev. prelate would take this subject into his most serious consideration, because that a person having more than 20 persons in his house for the purpose of religious worship should be subject to a fine of £50—he might not be called upon to pay the fine, but that did not alter the case—that such a law should exist at the present day was perfectly preposterous. They might have meetings in their houses to act plays (hear, hear) or for any other object of amusement; but if they had them for religious worship they were liable to a fine of £50. So far from agreeing with the most rev. prelate, that his noble friend's proposal might have the effect of keeping persons away from their parish churches, he thought on the contrary, that those who had religious worship in their own houses were most likely to attend religious worship in the church. (Hear.)

Lord Hatherton said that he also must add his earnest entreaty that the most rev. prelate would take into his consideration the reasonable proposal of his noble friend opposite. He had himself felt the inconvenience of that law, which compelled persons who built and opened chapels to endow them; for, but for that law, he should have opened three chapels in certain townships, where the building of new houses had drawn together a largely-increased population. In that neighborhood it was indispensably necessary that some means of religious instruction should be afforded, and they were now afforded by Dissenters.

The Archbishop of Canterbury said that two very different things had been involved in this discussion—one regarded the buildings of chapels and opening them without endowment, and the other respected the opening of gentlemen's houses for divine service. He begged not to be understood as saying any thing favorable to a proposition of that kind; in his situation it would be improper to do so upon the accidental mention of a subject so important; but one consequence of allowing gentlemen's houses to be opened for divine service struck him at once. It was this: that if a gentleman took any dislike to the clergyman of his parish, he might set up a conventicle in his own house; and if he was a man of influence in the neighborhood, he would draw away all the parishioners from the church; but then he would soon get tired of it; he would keep open his house no longer than his resentment lasted; and then those persons, not having been used to go to the parish church, would, in all probability, attend no place of religious worship at all. For the present, however, he only begged to be excused from giving any opinion—certainly from giving any favorable opinion—in regard to either of the propositions of the noble lord. The whole subject would require great consideration; and for himself and his brethren on the bench he could say, that they would consider any proposition recommended by a number of persons, on whose judgment they could rely, with a desire to carry it into effect.

Lord Ellenborough begged to remind the most rev. prelate of the cases of parishes of great extent and large population. (Hear, hear.) The parish church was two miles from his house, and since he had felt it necessary to discontinue the performance of divine service in his own house, hardly any of the 60 or 70 who used to attend that service had gone to the parish church. (Hear.)

Lord Hatherton begged the most rev. prelate to remember the cases in which the Church was deserted from the incompetency of the clergyman. He knew of such cases in largely populated districts.

The Archbishop of Canterbury hoped that the noble lord who had made that observation subscribed to the Society for providing Additional Curates. (Hear and a laugh.)

DEMERARA.

From the Guiana Chronicle, Sept. 11.

TO THE RIGHT REVEREND THE BISHOP OF BARBADOS, &C. &C. &C.

Right Reverend Sir,—It appearing to me desirable that the subject of this epistle should be canvassed in the most public manner possible, I take this method of acknowledging the receipt of a copy of the Charge to the Episcopalian Clergy of this province, published during your last visitation.

In acknowledging this compliment, I am bound to express my perfect concurrence in your reverence's intentions in favor of the aboriginal population of the colony. As far as my local information extends, I am ready to contribute my mite towards the accomplishment of such benevolent views; and, I trust, I may be excused, for my motives, the liberty I take in thus addressing you, as for the future the declared friend to the civilization of the aborigines. I am the more justified in this step, from the knowledge, that with the exception of your reverence, the professions of those official members of a "*diffusion of knowledge*" administration, whose duty it is to protect and cherish the Indian as well as any other part of our population, have been hitherto *vox et preterea nihil.* Nay, that office is at this moment held by individuals who maintain that "ignorance is bliss," and folly the education of the ignorant denizens of our forests. I am most happy to perceive, at length, this truly savage doctrine exploded by the head of our Church, which is no longer to continue indifferent to the spiritual welfare of the aboriginal population. I thank you, sir, for myself and these poor objects of your charity, that they are no longer denied a share of the crumbs that fall from their Master's table, and that a ray of light at length appears to beam through the darkness of their ignorance and misery.

Your reverence will perceive in our newspapers the progress of an investigation into charges of India slavery, carried on by white officials; the facts of which are as glaring as the evident reluctance of the executive to detect and expose them. The veil is at length about to be lifted, and in explaining to your reverence the nature of a great obstacle to your favorable motives, I must request your spiritual influence with the official section of our Court of Policy, for the removal of a great public nuisance and colonial disgrace. During my reiterated attempts for the reformation of our Indian policy, I have ever borne in mind the example of the Catholic missions of old Spain, which prove indisputably, that the clergy are the only legitimate civilizers of the Indian.—The only favorable consideration that my plans have met with, has been when they served as a pretext for the extension of government patronage, exercised not in favor of missionaries and schoolmasters, but for the wants of needy hangers-on of court and courtiers. I have ever insisted on the total abolition of all Indian posts aud post-holders, as the grand obstacle to all improvement. But patronage is not to be relinquished, either in favor of the clergyman or the schoolmaster, and is exercised in preference towards idle voluptuaries, robbers, and kidnappers. Can your reverence expect that such a contact, profaning the immediate scene of your diocesal exertions, should not paralize your every effort? Whilst that exists, your labor is, indeed, in vain in the Lord.

The salary of a post-holder is so small, that he can scarcely exist upon it honestly. He is forbidden to traffic with the Indians, although without traffic he must starve. Yet do post-holders, whose sole recommendation to office is prior pauperism, make large fortunes, not stickling in the means, even to the traffic of human flesh, and of this young females, for a purpose disgusting to mention. Can the Gospel flourish amidst such contamination? I adjure your reverence, in the name of that religion you would honor and promote, to interpose the strong arm of ecclesiastical power, strong always when exerted for such a purpose, in expunging from our calendar the disgraceful record of Indian Posts, one of the appurtenances of which was, an instruction "*that no white person should cohabit with an Indian woman without permission of the protector.*" If for protector you read superintendent, or government secretary, you will have a fair idea of the Augean stable you have undertaken to purify. I have heard that Governor Light is sincere in his protestations in favor of Indian civilization. I shall withhold my credence of his sincerity, till I see the clergyman and the schoolmaster installed in lieu of the post-holder; and the bishop of the diocese taking into his charge the most essential of the instructions to the superintendents of creeks. *He* at least will possess that paternal authority which is alone capable of conciliating the affections of the Indians, never to be acquired by mere court sycophants; yet, without which, Indian civilization is the mere schoolboy's bubble, a courtier's job.

Your reverence is aware for how many years I have borne the "insolence of office," in furthering the cause you have now taken up.—How long the representative of the monarch has said yes, when underlings have said no! How long the justice of the charity has been admitted, and its performance declined! How long the ephemeral statist has prized the energies of the disinterested advocate! Machiavel was a saint to those who have hitherto stood in the light of the Indians, for he was vile for his country: the enemies of aboriginal civilization are vile only for *themselves.*

I trust that the time is now come, when the executive will be forced into the discharge of duties hitherto evaded; common decency making common cause with the head of the Protestant religion, in the abolition of the Indian Post, devoting the funds now appropriated for the encouragement of vice and oppression to religious and moral instruction. Upwards of £100,000 annually are thus disposable, without encroaching on the public purse; and if the superintendents of creeks cannot do more and better than all the post-holders ever did, avoiding all the mischief, and assisting the agency of the clergy, then are they unworthy sinecurists, and then is the Creek Bill an infamous imposition.

In recommending this measure to your reverence's most serious consideration, I have an eye to the absolute necessity of converting the Indian in the centre of his own territory. The project of Mr. Pinder to have Indian schools in Georgetown, I could not approve, if even practicable. With all its natural disadvantages, the moral atmosphere of the forest is purity itself, compared with that of the metropolis. An adequate and effectual establishment in Georgetown, is far beyond the means likely to be placed at your disposal. Justice demands a sacrifice for the wrongs inflicted by Europe on aboriginal America; *our* share of that sacrifice consists in the abolition of the *posts,* founded in tyranny and maintained in fraud. And I must conscientiously insist, at this crisis of colonial affairs, that your reverence will have so much consideration for the moral character of this province of your diocese, to claim for the purposes of religion and instruction, the appropriation of sums now lavished on the posts, to the destruction of the Indian race, and of every moral principle.

I have the honor to be, with the highest respect, your reverence's devoted servant,

W. Hillhouse.

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

Advent Sunday, December 1, Trinity Church, *Brooklyn.*

Third Sunday in Advent, December 15, Zion Church, *New York.*

First Sunday after Christmas, December 29, St Philip's (colored) Church.

First Sunday after Epiphany, January 12, St. Luke's Church.

Third Sunday after Epiphany, January 26, St. Thomas' Church.

Fifth Sunday after Epiphany, February 9, All Saints' Church.

Sexagesima Sunday, February 23, Christ Church, *Brooklyn.*

First Sunday in Lent, March 8, Church of the Ascension, *New York.*

Third Sunday in Lent, March 22, St. Clement's Church

Fourth Sunday in Lent, March 29, St. Peter's Church.

Fifth Sunday in Lent, April 5, Mission Church of the Holy Evangelists.

Sunday next before Easter, April 12, Mission Church of the Epiphany.

First Sunday after Easter, April 26, St. Peter's (colored) Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

For the vacant diocese of Maryland.—Twenty-third Sunday after Trinity, November 3, in St. Paul's Church, Baltimore, admitted Thomas J. Wyatt, an alumnus of the General Theological Seminary, to Deacon's Orders, and the Rev. Orlando Hutton, Deacon, minister of St. Margaret's Church, Westminster, to the Priesthood. Morning prayer was read by the Rev. William E. Wyatt, D. D., Rector of St. Paul's; the sermon preached by the bishop; and the candidate for the diocenate presented by his father, the Rev. Dr. Wyatt, and the candidate for the Priesthood by the Rev. George M'Elhiney, Rector of St. Ann's Parish, Anapolis.

OBITUARY.

It is seldom that a task is assigned us so painful as that of announcing the death of the Rev. Joseph H. Saunders, pastor of the Episcopal Church of this place. Mr. S. had resided here several years—long enough to illustrate and exemplify in his own life, and to begin to impress on others, the doctrines and the truths whose messenger he was. That meekness and humbleness of heart which mark the true Christian, were in him strikingly blended with profound scholarship and accurate knowledge of the world. He lived for others—not for himself.

"More bent to raise the wretched than to rise,"

His whole life was spent in "going about doing good." He died on Thursday morning the 24th ult., at 2 o'clock, of brain fever, and his funeral was attended by a large concourse of our citizens.—*Pensacola Gazette.*

NOTICES.

☞ On Sunday evening next, the 17th inst., in St Thomas' Church, a Sermon will be preached by the Rev. Dr. Milnor, and a Collection made, for the benefit of the Young Men's (Aux.) Education and Missionary Society. Service to commence at half-past seven o'clock. Episcopalians, and *young men* in particular are respectfully invited to attend.

ST. MARK'S CHURCH.—A Collection will be made in this Church for the Education and Missionary Fund of the diocese, on Sunday morning, the 17th inst.

⁂ The Wednesday Evening Lectures have recommenced. Divine service at half past 7 o'clock.

YOUNG MEN'S EDUCATION AND MISSIONARY SOCIETY.

A Stated Meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New York, will be held in the Sunday School room of St John's Chapel on Monday Evening the 18th inst. at half past 7 o'clock.

By order.
A. W. O Spooner, Recording Secretary.
New York, Nov. 16, 1839.

P. S. The members of the Society are respectfully invited to attend.

☞ Bishop Onderdonk requests us to state, that copies of the Service set forth for use in this Diocese on days of Thanksgiving appointed by the civil authority, having been previously sent to those Clergy who belonged to the Diocese at the period of the last Thanksgiving Day, have been now sent by mail to those who have since become connected with it. Copies are also deposited with Messrs. Swords, Stanford & Co., 152 Broadway, for such clergy as may not have their copies at hand. n2 4t

ACKNOWLEDGMENTS.

MICHIGAN.—The undersigned gratefully acknowledges the receipt of the following sums, for the relief of the diocese of Michigan.

The names are given as accurately as they could be made out; but as many of them were written in pencil, and had become somewhat illegible, thare may be some mistakes:—

J B Herrick $10. Mrs Pell 3. Mrs John Webb 1. A friend to Michigan 1. Henry Laight 5. A sincere friend to the Church, by Rev Dr Berrian, 40. Samuel Skidmore 3. J R M 10. John H Swift 5. A lady 4. J W Rogers 3. H Seaton 5. Anna Watts 10. Mrs N G Rutgers 10. Joanna Patterson 1. A widow's mite 2. L R Holmes 5. Mary Muhlenburg 10. Mrs Lydia Starr 5. Cash 10. Mrs M E Campbell 2. Miss Duffie 10. Mrs Burke 20. Mrs N B H 1. Mrs J A Graff 3. C Wolfe 25. A friend to Michigan 1. J B 20. Cash 5. Donation 7. Mrs N Jarvis 2. C A Everson 5. A friend to Michigan 1. G F Everson 5. Cash 1. R W 25 cts. E Bogart 50 cts. A lady 25 cts. J C 25 cts. Cash 3. Jacob Covert 1. Charles Tomes 5. W Niblo 5. C L C 3 Cash 1. Do 5. Do 2 50. Do 1. Mrs G 1. Charity and Christian duty know no name 5. Cash 100. J Amory 7. E N 2. Contributed 2. Mrs Adams 5. E H 2. Mrs Houghton 1. Cash 1. Joshua Waddington 5. R Mortimer 5. Miss Rhodes 3. Mrs W R Taylor 1. Mrs Charlotte [illegible] 10. H S 5. [illegible] A well wisher to the Church 5. S Holmes [illegible] P 3. R V 1 J L 5. Miss M Mansfield 3. Mrs Donnelly 2. D Hadden 5. E Wallace 1. J P Phillips 1. Smith 50 cts. J H R 1. C Jones 5. S I Beebe 10. A B 1. J S Smith 2. J P Stagg 20 Cash 10. Do 5 Do 5. Do 2. Do. 1. Do. 3. Do. 2. Do. 5. Do. 1. Do. 1. Do. 1. Do. 3. Do. 5. Amount on circulars with no marks 25. M'Neil Seymour 5. S Stephen's Church 123. Addition from do 22. All the above collected in this city. St John's, Elizabethtown in addition to 45 acknowledged last week, 3 25. Female Missionary Society of St Michael's, Bristol, R I, 25. St George's, Flushing, 200.

The undersigned begs leave to add, that he expects to leave this city on his return home, about the middle of next week, and he most respectfully requests those who intend to contribute to the aid of Michigan, to send, if possible, their donation to him, care of Swords, Stanford & Co, by next Wednesday noon. Most ardently does he wish to be able to report to his Bishop and fellow laborers, that he has *fully* accomplished the object for which he was sent forth. He *can* do so, *if* a few more individuals and congregations will generously respond to the application. Remittances for this object may be addressed to him *any time* hereafter, directed as above, as Mr. Thomas N Stanford has kindly consented to receive and forward the same; and who will also acknowledge them in the Churchman.

F. H. CUMING.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Female Episcopal Bible Prayer book and Tract Society Charleston subs. $2; quarterly col. in St Andrew's Ch, Harlem, Rev A B Hart; Christ Ch, Gilbertsville, Rev John Hughes, 2; annual subscribers 13; Mrs Millard, Ticonderoga, donation; St Ann's Ch, Brooklyn, Rev B C Cutler, D D, 51 70 and a pledge for 2; constituting the whole amount received since the anniversary, $79 20.

The funds of this society have been wholly expended. The stock of small Prayer-books is entirely exhausted, and of Bibles nearly so an edition of 6000 of the former and 1500 of the latter immediately necessary, which with an edition of large Prayer-books to be paid for, and amt. due the stereotype fund will require at least $2300. A contribution from each of our churches, and the liberality of friends to the institution is most respectfully solicited.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by

Thomas Browning, Treasurer.

Or at the Depository, 28 Ann street, by

Thomas C. Butler, agent.

Where may be had the Society's superior folio, octavo and 18mo editions of the Prayer-book. Bibles and Testaments in a variety of style.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

October 9th, quarterly collection in St Ann's, Brooklyn, Rev B C Cutler, D D 3; 24th, Christ Ch, Gilbertsville, Rev John Hughes, 2; 2d Nov, St Andrew's Ch, Ann Arbor, Mich, Rev F H Cuming, 2; collection in St Thomas' Ch, Rev F L Hawks, D D, rector, 115 75; St Peter's Ch, Rev Hugh Smith, D D, 20; Mrs Millard, Ticonderoga, donation, 25 cts; annual subscribers, 3.—Total $146.

The receipts for this society have been peculiarly short of the preceding year; *its treasury needs the especial liberality of Episcopalians.* Contributions will be gratefully acknowledged by

Thomas Browning, Treasurer,
Bank of America.

Or at the Depository, 28 Ann street, by

Thomas C Butler, agent.

Where may be had the Society's Tracts.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, since 23d October:—viz.

From H Van Wenen, Esq, donation for missionary fund, $5. From St Paul's Church, Holland Patent, $6, and St Peter's Ch, Oriskany, Rev. Stephen McHugh, $5 for missionary fund. From St John's Church, Cohoes, Rev C Stebbins by the hands of Mr A S Wilkins, Treasurer, $5 86 for missionary fund. From St Paul's Church, Angelica, Rev L Thibou, junr, $8 for education fund, and $10 for missionary fund. From a friend, by the hands of T N Stanford, $3 for education fund, and $2 for missionary fund. Total receipts, $44 86.

C. N. Sowland, Treasurer, 55 Water st.
Nov. 13, 1839.

The Treasurer of the City Mission Infant School, No 1, gratefully acknowledges a donation by Miss L. Haight, of 15 pairs of children's stockings, from Miss Deall, of Burlington, Vermont.

Lavinia H. Blunt, Treasurer.

UNION DEPOSITORY,
28 ANN-STREET.

Letters have been received at the Depository of the Gen. Prot. Epis. S. S. Union during the fortnight ending Nov. 14, from the following individuals, viz.

John Maley, Tito, U C; Postmaster at Hamilton; A Tompkins, Lynchburg, Va, with remit; J N Whiting, Phila, G Richmond, Providence, with remit; Thomas Latimer, Phila; A H Lamar, Evansville, Ind; Postmaster at Westport, Ct; G M Randall, Fall River, Mass, with remit.

Packages have been forwarded from the Depository during the fortnight ending Nov. 14, as follows:

To Z Clark, Troy, per towboat Pattison; to Rev G Boyd, for St John's Ch, Phila, care of Kester & Stiles, 25 North Front st, Phila, per Union Line; to J N Whiting, Columbus, Ohio, care of A R Cobb, Cleveland, Ohio, per N Y and Ohio Line; to Rev F H Cuming, Ann Arbor, Mich, care of D Page & Co, Detroit, per Troy and Mich Line; to Rev John Jones, Quincy, Florida, care of Betton & Fisher, Tallahassee, per brig Warsaw, for St Marks, care of P Swaim & Co; to Thomas Latimer, Philadel, per Union Line; to G F Worthington, Annapolis, care of Armstrong & Berry, Baltimore, per sch Charles M Smith; to James Baker, Norfolk, Va, per schr Virginian; to Rev W H Walker, Schenectady, per towboat Lockport; to E Wiley, Savannah, Ga, per brig Madison; to C Foote, Bridgeport, Ct, per steamer Fairfield; to L H Young, New Haven, Ct, per steamer New Haven; to A E Miller, Charleston, S C, per brig Tybee; to Belknap & Hamersley, Hartford, Ct, per steamer Cleopatra; to C Stimpson, jr, Boston, per Harnden's Express; to G M Randall, Esq, Fall River, Mass, care of Brown & Cady, Providence, R I, per steamer Massachusetts.

ST. PAUL'S COLLEGE.

A GENTLEMAN, having had experience as an Instructer in the elements of English education, may find a desirable situation in the Grammar School of the above named Institution. He must pe a single man, and able to produce the most satisfactory recommendations both in point of character, and qualifications as a teacher.

Letters, post paid, to be addressed to the Rector of St. Paul's College, College Point, N. Y. Nov. 16.

DR. HOOK'S VISITATION SERMON.

A CALL to Union on the Principles of the English Reformation. By Walter Farquhar Hook, D. D. With an Appendix, containing copious extracts from the Reformers. First American from the fourth London edition. Just published, and for sale by

LOUIS SHERMAN,
Nov. 16. 142 Fulton street.

ASTORIA FEMALE INSTITUTE

REV. J. W. BROWN, A. M., RECTOR.

THE Rector of this Institution, grateful for the general approbation which his plan has received, begs leave to state that the winter term will commence on Monday December 2d.

The Right Reverend the bishop of the diocese has consented to sustain the interesting and important relation of visiter to the Institute.

Courses of lectures on Chemistry, Natural Philosophy, Anatomy and General History will be delivered during the term, with appropriate experiments and illustrations.

Classes in Callisthenics and elegant recreations have been formed for the winter session, to be conducted under the superintendence of an accomplished instructress.

Astoria, Nov. 16th, 1839. 3t

DELAWARE ACADEMY.

Rev. Daniel Shepard, A. M., *Principal.*
Mrs. Emeline P. Ten Broeck, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Cattskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical,* and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

Terms.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

ERASTUS ROOT, President.
Samuel Gordon, Sec'y. Nov. 16, 1839.

DOMESTIC SCHOOL FOR BOYS.

AT HAMILTON, MADISON CO., N. Y.

BY REV. J. A. BRAYTON.

THE excellencies of the Parental School, under the arrangement of a well-ordered family, are, it is believed, known and appreciated by many parents, desirous of giving their sons unusual advantages at an early age: to such this card is especially addressed.

The following are among the advantages calculated to be secured.

Adequate time for instruction.

A supervision of conduct at all times.

An intimate knowledge of the character of each individual, and consequently an opportunity of adapting instruction and discipline to the capacity and character of each.

The formation and improvement of the manners, such as are to be practised in intercourse with good society.

The cultivation of Moral Habits, by conversation, by religious instruction, and by seclusion from the influence of pernicious examples and practices.

The developement and training of the *intellectual powers,* a still more important end in Education than the acquisition of facts: and, in short, the constant direction toward the threefold object of Physical, Intellectual, and Religious culture and improvement.

The number of boys received will be limited to twelve, from the age of seven to fourteen. The studies will be either the *Classics,* preparatory to admission to a College, or, at the instance of parents, any course of Education pursued in under-collegiate schools. Terms,—$200 a year. Two vacations,—one of two weeks, including Christmas and New Years', and the other of one month in midsummer.

The first term to commence the 4th September ensuing. Residence in a very eligible part of the neat and healthy village of Hamilton.

Hamilton, Aug. 1839.

References.—Rt. Rev. Wm. H. De Lancey, Rev Benjamin Hale, D. D. Geneva; Rev. J. C. Rudd, D. D. Rev. P. A. Proal, Hon. P. Gridley, Utica; Wm. Constable, Esq. Constableville, Lewis Co. Wm. C. Pierpont, Esq. P. Manor, Jefferson Co. N. Y.; Hon. John C. Spencer, T. Romeyn Beck, M. D. Albany; Rev. John McVickar, D. D., Col. Coll., N. Y.; Hon. Thomas H. Rochester, Rochester; Hon. H. N. Howell, Canandaigua; Rt. Rev. Samuel A. McCoskry, Detroit.

Sept. 28tf

ORGANS FOR SALE. An elegant Swell Organ, in a Mahogany case, having the following stops. Open diapason, stopped diapason, principal fifteenth, and trumpet; size 10 feet high, 6 feet wide, 3 feet 6 inches deep.

Three parlor Organs of various descriptions. Also, a large second hand church Organ, now standing in Dr. Skinner's church, Mercer-st.,

A second-hand Organ of six stops,

A second hand parlor Organ. Apply to

Oct. 2d. Henry Erben, Centre-st.

ORGANS.—George Jardine, *Organ Builder,* 459 *Broadway, Corner of Grand-street, New York.*—Church and Parlor Organs, and Church Organs with finger and barrel movements combined, of inestimable use in country churches, where organists cannot always be obtained.

Testimonials for the Best Instruments,
The Gold Medal of the American Institute, 1838.
The Gold Medal of the American Institute, 1839.
The Silver Medal of the Mechanics' Institute, 1839.
June 26. 1 in 2w— 6m

FAMILY SCHOOL FOR BOYS, STOCKBRIDGE, MASS.

REV. S. P. PARKER has *one* vacancy in his School. It has been in successful operation for three years and a half, and is now limited to Six Boarders. Its aim is *thorough* instruction, *adapted to the individual; religious* culture; and *home* influences.

He invites the attention of parents, who wish to place their children with a clergyman, carrying into a small family school, the discipline of the large schools with which he was for many years connected in Boston and this city.

Stockbridge is well known as a healthy and delightful village in the valley of the Housatonic, about thirty miles from Hudson. Carriages pass his door twice a day to the West Stockbridge and Hudson Railroad, five miles distant.

Mr. Parker has the liberty of referring to President Quincy, Cambridge; Hon. Edward Everett, and Hon. Daniel Webster, Boston. And to the Right Rev. Bp. Onderdonk, Rev. Drs. Wainwright, Eastburn, and Cutler; John Anthon, Esq., Hon. Murray Hoffman, Dr. Edward Delafield, Samuel Ward, Esq.; Frederic Sheldon, Esq.; Elihu Townsend, Esq.; Russel H. Nevins, Esq.; Eli Wainwright, Esq.; Robert Dyson, Esq.; Isaac Jones, Esq.; Herman Le Roy, Esq.

For particulars address him, Stockbridge, Massachusetts.

Stockbridge, Mass. Sept. 6, 1839. Sep. 14—9tf

THE TUSCULAN QUESTIONS of Marcus Tullius Cicero, in five books. 1. Contempt of Death. 2. Bearing Pain. 3. Alleviation of Sorrow. 4. Perturbations. 5. Virtue Sufficient for Happiness. Translated by George Alexander Otis, Esq., member of the American Philosophical Society, translator of Batta's History of the War of Independence. A fresh supply just received, and for sale by Louis Sherman, 142 Fulton-st.

August 17, 1839. tf

WEST'S GRAND PICTURE.

CHRIST REJECTED, now open at the Stuyvesant Institute, Broadway, near Niblo's.

This magnificent Painting, for which the artist refused in London TEN THOUSAND GUINEAS, has been visited in the British Metropolis and four of the principal cities of the United States by upward of 400,000 persons. It is once more and for the last time, offered to the notice of the citizens of New York. This picture has been pronounced by connoisseurs in Europe to be the finest work of art in the world. It is to be seen for a short time only, from 10 A. M. till 10 P. M.

Admittance 25 cents. Catalogues 12 1-2 cents. Season Ticket $1. Lighted at dark. n2 5t*

INSTITUTION FOR THE INSTRUCTION OF THE BLIND.

THE Superintendent of Common Schools regrets to find that the Circular, issued in May last, has not been effectual in causing overseers of the poor of the different towns in this State, to furnish lists of the indigent blind in their respective towns. Returns have been received from less than one hundred towns out of the eight hundred in the State; and of the number of indigent blind who may be supported at the New York Institution, (128,) not one half have been returned. It is believed that there must be a large number of that unfortunate class entitled to participate in the benefits of this noble charity. With a view to their discovery, it has been supposed that an appeal to the *Clergymen* of the different denominations might be useful. The Superintendent therefore respectfully solicits all Clergymen whom this notice may reach, to make it their particular business to ascertain whether there are in the respective towns in which they reside, any blind persons in whose favour certificates can be given as hereinafter mentioned; and upon discovering such persons, to inform their parents or friends of the provision made by law for their support and education at the expense of the State. Upon a certificate of the Overseers of the poor of the town being transmitted to the Superintendent, stating the name and age of any blind person between 8 and 27 years old, the name of his parent, that such blind person is unable to support himself, and that his parents are unable to support him at the N. Y. Institution for the Blind, and that he is free from other diseases than those of the eyes, such persons will be selected, if the number to be supported by the State is not full at the time of the application.

As the opportunities afforded by the season for transporting the persons selected to New York, will soon cease, it is very desirable thatapplications for admission should be made as soon as possible.

John C. Spencer,
Superintendent of Common Schools.
Albany, October 10th, 1839.

☞ All the religious papers of this city will please insert the above four times, and send their bills to this office Oct. 19, 1839. 4t.

FAMILY VAULTS.

THE Vestry of Christ's Church, in the Village of Tarry Town, have decided to dispose of their enclosed ground which surrounds said church, for *private vaults.*—The ground is dry, and well protected by a substantial fence and is eligibly situated for this purpose, and will be sold in plots at *reasonable rates.*

The vestry have been induced to take this step to accommodate some families who are pleased with the locality, and, at the same time, *aid the Church* in discharging a debt which was incurred in the erection of their building.

The village is visited daily by two steam boats from the city of New York, which return the same day, offering the best facilities to residents in the city, and on the banks of the Hudson River.

Persons desirous of securing a vault in these grounds can be further informed by making personal application to the Rector, the Rev. Dr. Creighton, or any of the vestry or by letter, post paid, addressed to either of the committee, who will, if desired, superintend the erection of vaults.

Joseph M. Scribner, M. D. } Committee.
Nathaniel B. Holme } on
Charles H. Lyon. } Vaults.
Tarry Town, Oct. 5, 1839. 6 w4

NEWTOWN ACADEMY,

Located at Newtown, Fairfield County, Connecticut, October, 1839.

Board of Trustees.—Rev. Samuel C. Stratton, David V. B. Baldwin, Esq., David H. Belden, Esq., Amariah Beers, Charles Brisco, Charles Clark, Secretary.

Teachers.—George L. Foote, A. B., Principal, Minerva A. Belden, female teacher, Judson Candee, Harriet Foote, Assistants, W. B. Prindle, singing teacher, Elizabeth F. Law, music teacher.

Terms.—For Tuition, Board, Washing, Lodging, Fuel and Lights, per Session, (one half payable in advance,) $70. Tuition in the Primary English studies, per Session, 1st Department, including the junior pupils, with Declamation $6. 2d Department, including those more advanced, $7. 3d, including Natural Philosophy, History and Book-keeping, with Composition, $8. Chemistry, Rhetoric, Algebra, *Geometry,* Astronomy and Moral Philosophy, $10. Latin and Greek, $12

The Academical year is divided into two sessions of 22 weeks each, commencing on the first Monday of May and November.

The Female department is under an experienced instructress, subject to the immediate supervision of the Principal.

Particular attention will be paid to the morals and character of the Pupils.

References.—Rt Rev. T. C. Brownell, Rev. Silas Totten President of Washington College, Hartford, Ct.; Rev. Dr Lyell, 77 Anthony street, Rev. B. O. Peers, 28 Ann street, Hugh Pattinson, Esq., corner of Ann and Nassau streets, New York; Rev. E. M. Johnson, corner of Johnson and Pearl streets, Brooklyn; Wm. Channing Moore, Elizabethtown, N. J.; Rev. S Starr, Trenton, N. J.; Wm. Stavely, Philada.; Dr. John Kerr, Eastville, Northampton county, Va. o26 3t eow*

MISSES EDWARDS'

(FORMERLY MISSES GILBERT AND EDWARDS')

BOARDING & DAY SCHOOL FOR YOUNG LADIES.

NEW HAVEN, CONN.

THE winter term of this school will commence on the 1st of October; and the present proprietors nope, from their experience in teaching, to retain the confidence of their former patrons, and to give satisfaction to those who may hereafter patronize them.

Pleasant accommodations will be furnished for such young ladies as may be placed in the family; and under their immediate care all the branches of a finished education will be taught as hitherto; and particular attention will be paid to the manners, morals and religious principles of the pupils.

Cards of terms will be furnished on application, and the most respectable references given.

New Haven, Sept. 10th 1839.

PRIVATE CLASS OF BOYS, in Burlington, N. J. Mrs. Emory, late of Baltimore, Md., will be prepared on the 16th instant to receive into her family a small number of Boys, under the constant direction of a competent tutor, bringing the most unquestionable references as to piety, high classical and mathematical attainments, and entire competency to prepare youth for college or mercantile life. The pupils will form a part of Mrs. E's own family, the discipline will be mild and parental, but strict and unyielding obedience to the regulations of the household will be exacted. Unremitting attention will be paid by Mrs. E. and family, as well as by the tutor, to advance the moral and intellectual improvement of the pupils and to promote their healthfulness and comfort. The religious instruction and worship of the family will be in accordance with the principles of the Protestant Episcopal Church. As regards beauty, healthfulness, and facility of communication with New York, Philadelphia, and Baltimore, the situation of Burlington renders it one of the most desirable locations in our country for such an establishment. The institution will be conducted according to the advice of the Right Reverend Bishop Doane, and no important arrangement will be made without his sanction. For all who may desire it, there are well qualified instructors in the French, Spanish, Italian and German languages; also, Drawing, Painting, and Music. The number of scholars will be limited to 16—therefore immediate application is desirable. Each pupil is expected to bring a Bible and Prayer-book.

As the first term will not commence till the 16th of September, there will be no vacation in October next but afterwards, the year will be divided into two terms of 5 months each: commencing the first Wednesday in May, and the first Wednesday in November.

Terms.—Board and Tuition, including fuel, lights, bedding, washing and mending, $125 per term of five months—payable in advance.

REFERENCES.

Rt Rev G W Doane, D D; Hon G D Wall; Burlington, N. J.

Rev Wm E Wyatt, D D; Rev I P K Henshaw, D D Baltimore, Md.

Rev Edmund M Van Deusen, Prince George Co. Md.

Wm Rawle, Esq; Benjamin Tilghman, Esq; Philadelphia.

S I Donaldson, Esq; I I Donaldson, Esq; William Woodville, Esq; Charles Howard, Esq; S O Hoffman, Esq; John Gibson, Esq; Richard Lemon, Esq; J L M Smith, Esq; Messrs I I Cohen & Brothers; Richard Stewart, M D; John Buckler, M D; Baltimore, Md.

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☞ Address Mrs. Eliza H. Emory, Burlington, N. J. Sept. 14—tf

THE CHURCH CHOIR.

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Oct 5, 1839.

POETRY.

From the Columbia Observer.

TO THE EDITOR.

Col. Zollicoffer—Believing that many of the original compositions produced by young ladies who are pupils in this Institute, cannot fail to gratify the friends of a heightened female education, I propose, with your approbation, to furnish you occasionally such pieces, both in prose and verse, for publication in your paper. You will please understand, that the pieces presented to you will be selected from the weekly productions of our pupils, in the ordinary routine of school duty.

Very respectfully, your most obedient servant,
F. G. Smith, Rector.
Female Institute, Columbia, Ten., Oct. 9, 1839.

The following piece is the production of a pupil in the Columbia Female Institute, and is furnished for publication by the rector.

DIALOGUE BETWEEN THE EAGLE AND THE SWAN.

Translated from the French by Madame De Stael.

SWAN.

My tranquil life is passed upon the wave,
It traces furrows in the distance lost,
Too fleeting and too beautiful to save,
Or be the sport of waves by tempests tost;
The zephyr-ruffled billows sweetly show
My unchanged image in the depths below.

EAGLE.

The cragged rock's my dwelling-place,
I sail the air amid the storm,
In danger, combat, and in chase,
This fearless wing will bear my form.

SWAN.

When azure hues upon the heaven rest,
Then purest joy o'erflows my peaceful breast,
Till drawn by scent of flowers to the shore,
When Sol's all-glorious task is well nigh o'er,
My white wings glitter in his last warm glance,
Which floods the purpled waters' still expanse.

EAGLE.

I triumph in the tempest-hour,
When it up-roots the forest king,
And ask the thunder, if its power
To mar all joy, can pleasure bring.

SWAN.

Invited by Apollo's beaming smile,
To bathe in floods of harmony I dare;
And list, attentive at his feet, the while,
The echo floating through fair Tempe's air.

EAGLE.

I dwell e'en on the throne of frowning Jove,
Who bids me seek his bolts through earth and air;
In dreams my drooping pinions shade, like love,
His sovereign sceptre ruling worlds so fair.

SWAN.

My glance of prophecy surveys each star,
Within its wave-reflected vault afar;
While sadness in my heart calls forth deep sighs
For that fair land, my home beyond the skies.

EAGLE.

Sing not of each and every radiant star,
My flight, e'en in my youth, was to the sun;
Away with earth—the gods my kindred are!
I rest not, till immortal life is won.

SWAN.

A peaceful life yields willingly to death,
He comes my bonds to loosen, and to give
My voice more sweetness, bidding music live,
To make melodious e'en my dying breath;
In sweeter strains my soul to raise,
And celebrate His solemn praise.

EAGLE.—(*mounting upwards.*)

My soul shall, phœnix-like, arise,
Ethereal, from its funeral pile,*
Unshackled from all earthly ties,
To bask, for aye, in heaven's smile;
This destiny is mine—these words are truth—
The torch of death renews my vigorous youth!

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* Among the ancients, the eagle that flew from the funeral pile was an emblem of the immortality of the soul, and often even of apotheosis.

From the Chronicle of the Church.

POSITION OF THE CHURCH.

A correspondent asks:—

Has not the Church erred in standing aloof so much from the people, particularly in the present state of society in New England?—Might she not, by adapting herself to the spirit of New England people, remove prejudices without any sacrifice?

Similar questions have been addressed to us from several quarters, within a short period; and they betoken a spirit of inquiry, and a degree of interest, that may, and if properly conducted no doubt will, advance the interests of religion, and promote the prosperity of the Church. But the first thing to be ascertained is, does the Church "stand aloof from the people?" Does she need any "adaptation" to meet the wants of New England people? or, indeed, of any other people? And if she does "stand aloof from the people," is the cause to be found in her organization? or principles? or in external circumstances, over which she has no control? or in all combined? Correct answers to these questions, are indispensable to a correct understanding of this matter. We shall therefore set down our thoughts on the subject, and would especially call the attention of the fathers in Israel, those to whom we are wont to look for counsel, and of all others who have made it a subject of reflection and study, to assist us in arriving at sound conclusions therein.

First, is there any thing in the organization of the Episcopal Church, that causes her to "stand aloof from the people?" To this we unhesitatingly answer, *No*. It is not possible, that in a divinely constituted ministry,—that in a Church which is the authorized dispenser of the Sacraments, and the depository of Holy Scripture,—that in a Church that is set for the salvation of the world, that there should be any thing calculated to make her stand aloof, or withdraw herself from the people. It may be true, it undoubtedly is true, that the idea of such a Church,—of a Church which *demands* our obedience, by virtue of a heavenly commission, would ill accord with much of what, it is not uncharitable to call, the spurious liberalism of the present times; that the idea of a message which *demands* our obedience, is not precisely in accordance with some New England notions of independence. But an objection arising from any of these causes, would weigh with the same force against the Gospel as against the Church. Yet this is no reason why the Gospel should not be preached, nor why *the Church* should not be proclaimed. All that is *divine*, demands our obedience; and it is not liberality, but sin, to keep it back, however unpalatable it may be to any tastes. And with all good Christians, with sober-minded, reflecting persons, the knowledge of a divine command has far greater weight, and a more extensive influence, than every other consideration put together. And this will not be without its influence upon *the people*. When the hour of reflection comes, that Church will be preferred, whatever may be its organization, which has the highest and the most undisputed claims to divine authority and sanction. If, then, we wish to make "the people" feel, that the Episcopal Church is the Church for them, they should be made to feel that *that* Church *is* the Church of the living God, the pillar and the ground of the truth. If they can be made to feel *this*, no fancied liberality, no boasted independence, will prevent them from bowing before her altars, *whenever* religion sways their hearts.

Second. Is there any thing in her principles that causes the Church to stand aloof from the people? To answer this question, we must first ascertain what are her principles and doctrines. And here the Church is emphatically the *people's Church*. Her doctrines place *all* upon a level, and in carrying out her principles, she has made provision for the wants of *all*. Here, high and low, rich and poor, the learned and the unlearned, may find a common ground. Here, according to the doctrines and principles of the Church, all are our brethren, sons of the same father, sinners against the same God, redeemed by the same Saviour, and candidates, if they accept of offered mercy, for the same world of everlasting bliss. Her services are addressed *to* all, and adapted to the capacities *of* all. Every age, sex, and condition, may here find the very things they need; the instruction, the consolation and comfort, their different situations may demand. From the hour we breathe the breath of life, to the time when our mortal remains are committed to the dust, the Church follows us with her protecting and fostering care. In prosperity and in adversity, when affliction or joy fall to our lot, then is she also by, to comfort, to aid, and to assist us. In her Liturgy, she makes provisions for the ignorances and imperfections of the weak and unlearned, and directs and chastens the devotion of the wise and powerful. The sinner is warned, and the Christian is strengthened; the timid and fearful soul is raised and comforted, and the bold and presumptuous brought down and laid low. And that all these things should not fail to meet the wants of all, these services are made, in a high degree, *practical*. Indeed, no one can appreciate the spirit and temper of the Liturgy, without feeling, that with that, religion is a *practical thing;* a thing in which *man* has some concern; in which he has something to do; and that this "something" should follow and accompany him into all the business of his life. It deals with the heart, but it appeals to the life and conduct as evidence of what is going on in the heart. By *the fruits*, is her only mode of judging men's spiritual state. She receives and respects their *professions*, so long as they produce the legitimate fruits, righteousness and holiness. In all her principles and doctrines, the Church is preeminently *practical*, adapted to *all* the wants of *all* the people; and consequently there can be nothing there which can cause her to "stand aloof from the people."

Third. Is there any thing in the external circumstances by which the Episcopal Church in New England is surrounded, which causes her to "stand aloof from the people?" And if she does "stand aloof," is it from *choice, or from necessity?* To answer these questions correctly, we must refer to the history of Episcopacy in New England. And here it is not necessary for us to remind our readers, that one of the first things implanted in the minds of the children, of the first settlers of New England, was, *hostility to the Episcopal Church*. And the seed thus early sown, sprung up, and produced a most abundant crop. In short, from the first moment that Episcopacy made its appearance in New England, it was regarded as a deadly enemy, and a most unrelenting foe. Prejudice and hatred were the feelings with which it was regarded; persecution, fines, and imprisonment, the lot of its professors. To join the Episcopal Church, in those days, was to renounce the friendship and good opinion of all former friends, with the certain knowledge, that hereafter they would be regarded only as hypocrites in religion, and enemies to the state. Conversions, therefore, to Episcopacy, were then of necessity slow. Consequently, it was not *then* possible that the Episcopal Church should commend herself to the affections of *the people*. Hence, she was *compelled* to "stand aloof" from those she wished to address. But the fault was not *hers*, but of those to whom she came. Instead of revering her name, and bowing at her altars, and standing up in her defence; they defamed the one, despised another, and assaulted another. Thus was the Church compelled to assume the attitude of *defence*, and hence appeared to "stand aloof from the people." She could not do otherwise than "stand aloof" from those who were endeavoring to procure her downfall.

But the times have, in some respects, changed. The Church may now in some places make herself *felt*, in other ways than as acting in self-defence. Her doctrines are becoming known, her discipline becoming understood, and her organization beginning to be appreciated. The Church should, therefore, as far as in her lies, assume that place in society, and that hold on the affections of the people, for which she was designed, and to which she is entitled.—Her members and her ministers should feel, that *she* is the messenger of God to all; that here provision has been made for every age, condition, and sex. She is not, as she has sometimes been considered, the rich man's Church, or the learned man's Church, to the exclusion of others; but she is every man's Church; she is emphatically *the people's* Church. All, therefore, that the Church need do, to "adapt herself to the spirit of *all good* New England people," is to cause her *true* character to be known and felt. And just in proportion as she can do this, just in that proportion will she "remove prejudices without any sacrifices." Men should be made to feel, that to her has been committed the oracles of God to be propagated and preserved; that to her has been committed the ministry of reconciliation; that to this ministry hath been given the keys of that Church, and power to administer the Sacraments; and that all this has been done for the good of *the people*. Let it be shown, that to this Church, the promise of a perpetual presence has been given; and that in consequence of this promise, Christ, the great, and in a high and peculiar sense, the only minister of his Church, is ever present both with ministers and people, ratifying and confirming whatever is lawfully done in his name, and by his authority, and sanctifying the ordinances of the Gospel and the ministration of the Church, to the spiritual good of every true disciple.

PEACE.

Peace draweth blessed effects after it; makes kingdoms flourish, and private men easy. It is an inlet to wealth, promotes trade, is the guardian of liberty, advances arts and sciences, begets and establishes order, is an ornament to the world, an advantage and pleasure to man, and brings glory to God. Whereas, on the other hand, discord defaces the beauty of his work, unsettles whole communities, filleth the breasts of individuals with disaffection or diffidence, discourages improvements, introducing poverty, and leaving the face of nature rude and desolate.—*Fletcher.*

From Bishop Patrick's Treatise on the Holy Communion.

THE MEDITATION SOME DAY BEFORE.

With what wonder and admiration do we entertain those things which are strange and unusual! the very news of them carries great numbers to see them, and the sight of them fixes their eyes on them, as if they could never have enough of them. Behold here the wonder of wonders, which thou art called to see, and feed thine eyes and heart withal. God is come to dwell in flesh. This flesh is made a sacrifice for the sins of the world: and he invites thee now to a feast upon that sacrifice, that thou mayest dwell in him, and he in thee. O marvellous love! What eyes ever saw such a sight as the Son of God dying on a cross? The only-begotten of the Father bleeding as a malefactor? The glorious King of heaven laying down his life freely for his own subjects?—rebels I should have called them, and enemies to him. Where are all my thoughts? Where is my admiration? What is become of my love? Whither are all my desires gone? It will be a new wonder if they do not all assemble themselves together, at the commemoration of such love; which doth me the grace to make me partaker of that body and blood, which was so offered up to God. Strange! that my thoughts should be so heavy, and my affections so cold! that my hunger and thirst, my love and my joy, should be no more excited, at the very motion to go to the house of God, to make a thankful remembrance of his death! We think the angels lead a happy life in their blessed employment of giving continual praises to God; why do I not go then with a more forward joy into the courts of the Lord, to *do this* in remembrance of Christ, which those heavenly creatures do not do? *For he hath not taken hold of the nature of angels, but the seed of Abraham,* (Heb. ii. 16) for whom he hath prepared also this sacred food, of which they never tasted. *Unto which of the angels said he at any time, thou art my son, this day have I begotten thee?* (Heb. i. 5, 13) or, *Sit thou at my right hand, till I make thine enemies thy footstool?* Art thou not desirous of honor, and greedy of gainful preferment? Art thou not prone to seek great things for thyself? What greater honor or dignity can there be, than to be so nearly related to the Lord of all; to be a member of him that is head of all principalities and powers? Behold the treasures of grace and glory which he offers thee: and by these signs of his body and blood would make over to thee. Is not love the very life and soul of the world? Is it not the joy and satisfaction of hearts? Behold here the worthiest object of it that ever was! See how he would fill and possess thy whole soul with perfect contentment! and lest thou shouldest be so unhappy, as not to dwell in love; see how he would engage thee by these bonds in which thou art going to tie thyself, to love the Lord thy God with all thy heart, soul, and strength; and thy neighbor as thyself! How doth he comply with thy most natural inclinations! How doth he study to gratify thee in thy most noble desires! Call up thy best and purest thoughts: strain thyself to the height of admiration: endeavor to forget all other things, and only to look at present upon Jesus.

If any thing can make thee love God, it must be his love. If any thing can make thee hate sin, it must be this sacrifice for it. If any thing can make thee willing and obedient, it must be his obedience to the death. Think then when thou comest into his presence, that thou seest him hanging on his cross. Think thou seest him spreading out his arms, and resigning himself to the will of God; that thou beholdest his gaping wounds, and the blood trickling down his sacred body; that thou hearest him cry unto thee, Did I not love thee, when I bled to death for thee? Did I not love thee, when I endured this pain and sorrow to redeem thee? Could I do more than give myself, to deliver thee from death, and open the kingdom of heaven and eternal life? And then what heart is there, that need be taught what it should say, and what it should do on this occasion? Who can refrain himself from giving blessing, and praise, and glory in the highest to him? Who can want thanks to render him for such invaluable benefits? Or find in his heart to deny him his service? Nay, who would not rejoice to think of serving one that hath merited thus of him; and intends to reward his duty with that very glory which the Father hath given him? Our Lord cannot but expect to see thy mind fraught with heavenly thoughts, and a most high esteem of him; thy heart mighty full of love, and vows, and resolutions, ready to be presented to him; thy will bowing and submitting itself wholly to his disposal. And to all such he saith by his ministers, Come to my supper, for all things are ready; come, and take this holy sacrament to your comfort.—Rejoice with me, and be exceeding glad; for I love you, and will love you to the end.

THE MEDITATION AFTERWARD AT HOME.

What our Saviour said to the people concerning John the Baptist, may be imitated by thee with a small alteration. *What went ye out for to see? a reed shaken by the wind?* (a thing of no moment?) *But what went ye out for to see? a man clothed in soft raiment?* (some wordly pomp and bravery?) Behold, *these are in kings' courts. But what went ye out for to see? a prophet? Yea, I say unto you, and much more than a prophet: for among those that are born of women, there is not a greater prophet than John the Baptist.*

Where hast thou been? mayest thou say to thyself. At an ordinary meal, or a common entertainment? What wentest thou out to receive? a piece of bread and a cup of wine? That we have in our own houses. Or what wentest thou from home to see? a dumb show, a silent gravity, a company of men with serious looks and sad behaviour? Those we may see among them that mourn for any dead friend. Or what wentest thou out for to see? Bread broken, and wine poured out, in a solemn and holy manner by the appointment of Christ Jesus? Yea, and much more than so! Christ himself, the Son of the Blessed, under those signs and figures of his death. This is he of whom it is written, *Behold the Lamb of God, that takes away the sins of the world!* Verily, there is none born of women like unto him, the only begotten Son of God, the heir of all things. And thou hast been at his table; thou hast beheld the astonishing love of God in delivering him up to suffer for thee; thou hast received the pledges of his dearest love, and the earnests of all those goods that he possesses. Couldst thou see no beauty in him, that thou shouldst desire him? nor taste no pleasure in having friendship with him? Is it nothing to partake of the merits of his sufferings? to be made the Son of the King of heaven, and the heir of his love, by being made partaker of his divine nature and disposition? Where were thine eyes then? What were thy thoughts doing? None ever believed and considered this love that God bears to us, who was not moved and inflamed by it to love him above all things. For the Creator and Possessor of heaven and earth to love thee, what a word is that! Who can hear it, and not be at once both amazed and transported—especially when he loves thee so much as to send his own Son unto thee? Yea, his only Son, the Son of his love, who hath so loved thee, as to spend his dearest blood in thy service; and all this freely, without any motive but his own love; and to procure us the greatest blessings, no less in conclusion than immortal life. What heart can think of this, and not be overpowered by it? And need he entreat thee not to forget the love he hath shown unto thee? to spend a few thoughts every day on such a friend, that hath deserved so much of thee? A mean request, which should be granted, one would think, without the asking. And wilt thou be at no pains to preserve his memory? Shall he slip out of thy mind, unless he force himself into thy company? It is easy to be warm by a fireside. It is almost impossible not to be moved, when the person we love is before our eyes; but when we are gone from the fire, we must exercise ourselves, not to grow cold again: and when a friend is at a distance from us, we must look upon the tokens we have received of his kindness, or some other way bring him to our remembrance. Or rather our great love to him will often present him before our imagination. Do but love thy Saviour then in a hearty manner, and how canst thou fail to love him more? That little thing is all that he desires of thee, that thou wouldst love him best; and then do even what thou wilt.

For you may consider, that it is the nature of all love not to let our heart be joined to any other object, which shall in any degree prejudice that which is principally loved. Whatsoever is esteemed, honored and admired by us above all others, will not permit any thing to be entertained, that shall any ways injure it in our thoughts and affections. We are naturally averse to any such objects, and reject them with disdain, as those which are inconsistent with our better desires. If thy Redeemer, therefore, be advanced and seated in thy heart, by an unfeigned love to him above all things on earth, it will render every thing despicable which would draw thy heart from him, or in the least abate thy devotion to him. Thou wilt look upon it as a base temptation, and an unworthy offer; which is not only to be slighted and rejected, but hated and loathed. Thou wilt say, I am dead to sin, I cannot live any longer therein. I have done with all your adulterate pleasures. Jesus is my joy, my life, and my crown; what pleases him, pleases me. His love is a law within my heart; and therefore I delight to do thy will, O God.

And the more to fortify thyself, thou mayest often meditate all this month upon the COURAGE of CONSTANCY, the fortitude and magnanimity of Jesus, in asserting the truth of God. For this is particularly remembered by St. Paul, as a part of his character, that *he witnessed before Pontius Pilate a good confession.* 1 Tim. vi. 13. By which we should excite ourselves out of love to him, to follow after *righteousness, godliness, faith, charity, patience and meekness,* whatsoever it cost us. Let the dangers be what they will, we should *still fight the good fight of faith; lay hold on eternal life.* For *herein is our love made perfect, that we have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment; he that feareth, is not made perfect in love.* 1 John iv. 17, 18.

IMPORTANCE OF THE LITURGY.

I have observed, during the last few years, with deep regret, the increased attention which is paid by the members of the Church of England, to that portion of the services of the Church, which is peculiarly human in its character—I mean the *services* of the clergy; and how much less attention is paid to the liturgy, prayers, and praises of public worship. This is an importation from the dissenting school. In most dissenting chapels, where the service lasts from one hour and forty minutes to two hours, not more than ten minutes are devoted to the reading the Word of God, not more than a quarter of an hour to prayer; and with the exception of two short hymns, or selections from them, the rest of the time is occupied by the *sermon*. This lamentable inattention to the most important parts of divine worship is gaining ground in the Church of England, not, indeed, that its sublime prayers are not read, but the responses are too often left to the parish-clerk alone to make, and the prayers are "got over" with too great precipitation. Hence, also, arises the fact, that many Episcopalians now reach Church when the prayers are half over, and sometimes during the communion service, "just in time for the sermon"—as though to praise God, to pray to *Him*, to confess our belief in *Him*, and to hear *His* most holy revelation read to the great congregation, were inconsiderable portions of public worship. Where the prayers are well read, loudly, distinctly, with due emphasis, and evident conviction of their importance, the congregation is sure to do its duty, and to be regular and early in its attendance. —*Blackwood's Magazine.*

HUMAN FRAILTY.

Providence permits holy persons to fall sometimes into grievous faults. As it proposes them to us for examples, it wills that the same temptations should occur to them as to ourselves; in order that we may be instructed by their penitence, as well as by their purity and sanctity. They themselves are also thus taught that they have no good in their own nature, independent of the divine grace; and that without its assistance, it is impossible for them to attain salvation. If we saw them always walk with a firm and even step, in the rough and slippery paths of the world, we should make ourselves believe that they were of a nature superior to our own; and consequently exempt from the weaknesses of humanity, an error which would speedily lead us into the persuasion that it would be useless to imitate them. But when I read the account of their faults, I conclude that as they partake of my infirmities, so may I attain to their virtues.

David sinned,—it is what kings are in the habit of doing; David repented of his sin, and wept and groaned over it,—this is what kings are *not* in the habit of doing. David sinned because he was a man: he humbled himself before the God whom he had offended, because he was a converted man. The just are not more perfect in their nature, but more submissive; they are not invulnerable to the allurements of vice, but they abhor the principles of it.—*St. Ambrose.*

THE MOURNER COMFORTED.

Jesus requires faith as the condition and means of your obtaining the blessings of peace and rest of which you stand in need: but this faith is not required to be, and of its own nature, cannot in you be mature and perfect. Therefore, in all your hours of temptation and disquietude, pray indeed to the Lord to increase your faith; to help your unbelief; to send his Holy Spirit upon you; to deliver you from the power of Satan; to cast out the evil spirit from you; to take away from you the heart of stone, and to give you a heart of flesh; to help your infirmities; to strengthen you with might in the inner man; and to fill you with all joy and peace in believing. Yes, by every motive of God's past blessing, and your present infirmities, need, and imagined desertion, and destitution, pray to him for more help, mercy, and compassion, and entreat of him, in his strength, to perfect your weakness: and let these, his own appointed exercises and means of grace, be to you a well-spring of comfort and consolation. Is he not the God that heareth prayer? Does he not delight that we should pour out our complainings in his ear; and fly, in the hour of danger, from the fury of the roaring lion, from the rage of the adversary, from the fiery darts of the wicked one, to his altar and sanctuary? Yea, has he not promised, that he will give his Holy Spirit to them that ask him; that he will add more grace; that he will be found of them that seek him; and those who come unto him, he will in no wise cast out? Nay, has he not, in some sort, holden out especial promises to those whose condition is like yours? Who is it that says, "Blessed are they that mourn, for they shall be comforted?" The present is a state of controversy and warfare. Its emblems are a race, a combat, a pilgrimage. Our reward, our prize, our rest, our home, is not, cannot be here. In regard then to all your trials, temptations, and dejections of spirit, while you are here, make those uses of them, which God intended them for; and all will yet be well. Let them indeed humble you under his mighty hand; let them teach you that of yourselves, ye are frail; feeble, helpless, and sinful creatures: that your strength is only in the arm of the Lord: that ye are to look for grace here, and glory hereafter, not for your own good works, your own might, your own righteousness, but only for the sake and merits of your blessed Redeemer and Saviour. And therefore, let this persuasion have its perfect work; be not faithless, but believing; be not swallowed up of over-much sorrow. Thus shall ye find, that light will spring out of darkness, and your mourning and lamentations shall be turned into thanksgiving and joy.—*Dean Wordsworth.*

JEWS.

Besides those who are heathens in spirit, there are many who in spirit are Jews. I call those Jews who expect to be saved by their doings. Now how many Jews are there of this kind in every Christian land? men who are well satisfied with themselves, and pride themselves on having been bred Protestants, and on being Churchmen or dissenters, as it may happen, and who think that, if they come to Church, or go to meeting regularly, and lead decent lives, and give a trifle to the poor now and then, all must be well with them. They think that, in doing thus much, they do all that God requires, and fancy themselves in the high road to heaven. Compare this picture of a man expecting to be saved, because he is born a Protestant, and comes to church, and leads a decent life, and sometimes relieves a poor man with the account of the Pharisee in St. Luke, who gave God thanks because he fasted regularly, and kept himself from gross sins; and you will see how thoroughly Jewish all such notions are. The Jewish rule was "This do, and thou shalt live." Every one then who takes that rule for his guide, every one who puts his trust in what he does, be it in the outward forms and ceremonies of his religion, in living honestly and friendly with his neighbors, or in keeping a soberly and orderly household,—that man's view of religion is a Jewish view; his principles are the principles of a Jew: therefore, though he may call himself a Christian, he must be looked upon as a Jew in spirit.—*Rev. A. W. Hare.*

The death of Judas is as strong a confirmation of Christianity, as the death of Paul.

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The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

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Aug. 24.

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N. B. Two vacancies will occur about the first of October. Sept. 14. tf.

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Sept. 21, 1839. tf

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Sept. 28. tf

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Green Bank, Burlington, N. J. Oct. 5, 1839. 6t

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